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The Relation To The Jewish People Claimed By Jesus In His Sabbath Teaching

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In the time of Jesus there were three national distinctions that the Jews held to be of the highest importance—the temple, the Sabbath, and the ceremonial law as to clean and unclean foods. Around these the ecclesiastical authorities centered the conflict between the Jewish leaders and Jesus. The deadly intensity of their opposition to Jesus was first manifested in their reaction to his Sabbath teaching. When it is particularly noticed that the immediate occasion of the determination of the ecclesiastical rulers to kill Jesus is declared in all four Gospels to be his relation to the Sabbath, it is with surprised interest that the earnest student is led to search for the cause. It is not apparent on the surface of the Gospel records what there is in the Sabbath and in Jesus' teachings to arouse such hostility. It is unreasonable to suppose that the Jewish leaders were determined to kill Jesus because he was correcting erroneous teachings of the rabbis and showing that deeds of necessity and mercy are lawful on the Sabbath. That supposition is not sufficient to explain the violent hatred of the Jews. In it there is nothing for the Jew to fear. Thus, we are led to seek the meaning of the Sabbath to the Jews and the element in

Jesus' teaching that would arouse the death-dealing fear and wrath of the religious leaders.

For our purpose it is necessary briefly to review the pertinent and significant elements in the origin and history of the Sabbath. The earliest Biblical passages that mention the Sabbath (Ex. 20:8-11; 34:21; Deut. 5:14; Amos 8:5) imply its previous existence. There is practically no evidence of Sabbath observance in the patriarchal period; and an analysis of all the passages in the Old Testament that refer to it clearly indicates that its observance in the Old Testament period was neither general nor spontaneous. The Decalogue in Exodus 20:8-11 reverts to Genesis 2:1-3, the closing account of the sketch of creation, as the reason for the commandment to remember the Sabbath day to keep it holy—"And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made." In Exodus 31:13, 17 the Sabbath is a sign of the covenant between Jehovah and Israel. Israel hallows the Sabbath as a sign of the people's sanctification by Jehovah. The same conception of the Sabbath as a sign of the covenant appears in Ezekiel 20:12, 20, "I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them." "Hallow my sabbaths." In Exodus 16:22-30 a double portion of manna was gathered on the sixth day that the seventh might be "a holy sabbath unto Jehovah."

In the Decalogue in Deuteronomy (5:12-15) the observance of the Sabbath is again enjoined, with the reason that it is a day of rest for the servants as well as the masters, in commemoration of Israel's redemption from Egyptian bondage. Here the sign of the Sabbath is partly historical as shown in the association of it with the experiences of Israel in Egypt. In these earliest records we see three significant aspects of the Sabbath: as a memorial of the rest of God after the work of his power in creation, of His redemption of Isreal from Egyptian bondage, and of the choice of Israel as His people. The day was regarded as a symbol of the close relationship between Israel and God.

Different critical theories of the origin of the Sabbath have been put forth from time to time. It seems that the latest theory holds that the Sabbath had its origin in Babylonia and was a lunar festival, that the Hebrew Shabbath and the Assyrian *sabattum* have a common origin. The day positively known to have been called *sabattu* among the Assyrians is the 15th reckoned to be that of the moon in full. But recently Assyriologists are saying that the origin of the Sabbath, as well as the true meaning of the name, is uncertain. It is very doubtful that the word Sabbath is from the Assyrian *sabattum* (originating in the Sumerian *sa-bat,* "mid-rest," or "heart-rest"). *Sabat* and *sabattu,* its derivative, were not applied to the seventh day by the Babylonians; and *sabattu* and Sabbath are not the same, and the conjecture that *sabattu* is the older form is not corroborated by outside considerations. "The Babylonians had no real equivalent to the Jewish Sabbath at regular seven-day intervals. Had there been any great likeness between the ways in which the *shapattum* and the Sabbath were celebrated the latter could hardly have been insisted on as a distinctive mark of the Jews" (Enc. Brit., Art. *Sabbath*). It is further asserted that none of the attempted etymologies for Sabbath from the Hebrew is successful, probably for the reason that the word is much older than the earliest remains of the Hebrew language, that the word is a primitive in the formation of the language.

Whatever its etymology and origin, it is clear that it had for the Hebrew from the beginning a religious significance. It was a holy day, a day to be hallowed to Jehovah. And no other people seems to have had a similar day. An examination of the occasional mention of the Sabbath by the prophets reveals that it was improperly observed or altogether ignored (Amos 8:5; Hosea 1:11; Isaiah 1:9; Jeremiah 17:21f; Ezekiel 20:12-24; 23:38; Lam. 2:6; Nehemiah 13:16f). "The prophets found fault with the worship on the Sabbath" (Int. St. Bib. Enc., Art. *Sabbath*)." During the Exile the Sabbath assumed a new importance. It is "exalted by the great prophets who faced the crisis of the Babylonian

Exile as one of the most valuable institutions in Israel's life" (Int. St. Bible Enc., Art. *Sabbath*). It was during the captivity that the Sabbath acquired the position of almost a sacramental symbol of the religion of Jehovah. This was the inevitable result of the cessation of the sacrificial system (*Tractate Shabbath,* W. O. E. Oesterley, p. XII).

"When exactly the stricter and more minute laws on the observance of the Sabbath began to take shape it is not easy to say" (Op. Cit. supra). All know that it was during the period between Ezra and the Christian era that the spirit of Jewish legalism flourished. Under the stress of Syrian persecution, faithful compliance with the strictest interpretation of the Sabbath commandment came to be regarded as a sign of loyalty to Jehovah, especially since previously the Sabbath had been habitually desecrated (I Macc. 1:30). In the Maccabean struggle (I Macc. 2:39-41; Jos. *Antig.* XII, 2) literal obedience to the Law was carried to such an extent that the followers of Mattathias at first declined to resist the attacks made by their enemies on the Sabbath. But necessity drove them to defend themselves on the Sabbath.

It is probable that not until after the Maccabean struggle (second century B. C.) did the multifarious and minute laws regarding it, which became characteristic of later Judaism, come into vogue. When once the process began, it went on growing and growing (*Tractate Shab.,* Oesterley, p. XII). Beginning with the captivity the meaning and the observance of the Sabbath began to assume a larger place and a fundamental significance in the religious consciousness of the Jews. The conception of the basic importance of the Sabbath grew intensely and its scrupulous observance increased through the centuries. The tenacious observance of the Sabbath during the first century B. C. and the first century A. D. may be seen from the fact that on this account the Romans were compelled to exempt Jews from military service. Two entire tractates of the Mishnah, *Sabbath* and *Erubin,* set forth the details of Sabbath observance. Of the sixty-three tractates included in the Mishnah, the tractate

Shabbath is second to none in importance, and, with one exception (*Kelim,* "Vessels") it is the longest and the most elaborate. In other parts of the Mishnah the Sabbath is touched upon, and in the Gemara there are lengthy discussions with citations of the divergent opinions of the rabbis. "It is important to realize that both the Mishnah and the late Talmudic amplifications, which rest upon it, represent an *oral* tradition, transmitted for centuries in an oral form, until finally it was redacted in a fixed written shape. When exactly these works were reduced to writing is uncertain." A third-century (A.D) prohibition forbids the committal of the teaching of tradition to writing, or the use of any written form of such teaching by the teachers in lecturing (Bab. Talm. *Gittin* 60a, *Temurah* 14b; Oesterley and Box, *A Short Survey of the Lit. of Rab. and Med. Judaism, p.* 82.) Such prohibition is evidence that use was being made of written forms. It is now held that the Mishnah was compiled in its present form at the end if the second century A.D. The Halakah legalized and systematized customs of long standing. Although the two main purposes of the Tractate Sabbath were the enforcement of rest on the Sabbath and the emphasizing of the sanctity of the day, there is from the nature of the Tractate an important third purpose, viz., what modifications of the laws on Sabbath observance are permitted, such modifications as would afford a merciful undoing of much that the teachers of earlier ages had imposed. Provisions were made for deeds of necessity and mercy, which were modifications and interpretations of the thirty-nine primary acts of labor which were prohibited on the Sabbath. Naturally, there were cases in which higher considerations superseded the strict rules of observance. The general principle was "whenever there is doubt whether life is in danger this overrides the Sabbath" (*Yoma.* 8, 6). No law of the Sabbath was permitted to stand in the way of saving life in case of illness or danger. See also Josef., *Shab.* 16, 12. "The Law, it was held, was given that men might live by it (Lev. 18:5); hence the Sabbath must not be pleaded as a reason for per-

mitting man to die thereon" (Enc. Relig. and Eth., Art. *Sabbath*).

It may be well here to observe that the Sabbath was no fast-day; to observe it should be a delight (Isaiah 58:13, 14). It was a day of joy and feasting. Three meals of the best food were prescribed for it (*Peah* 8, 7; *Shab.* 6, 2). The Sabbath lamp symbolized the joy that every good Israelite should feel on the Sabbath (*Tractate Shab.*, Oesterley, p. X). The Haggadah clearly shows that the Sabbath day was celebrated in a spirit of fervent joyfulness, which was by no means intended to be repressed, and which was neither chilled nor checked by the halakic construction of the Sabbath commandments.

The Rabbis sometimes regarded the Sabbath as foreshadowing, typifying the rest of the world to come. In the *Tractate Tamid* (7, 4), in giving the psalms which were sung by the Levites in the temple, it is said, "On the Sabbath they sang *A Psalm*: a Song for the Sabbath Day; a Psalm, a song for the time that is to come, for the day that shall be all Sabbath and rest in the life everlasting" (Psalm 92). They also said that "the earthly Sabbath points forward to the Sabbath in another world, 'a world which is entirely Sabbath'" (Enc. Relig. and Eth. Art. *Sabbath*); and that the Sabbath is a foretaste of the world to come.

To sum up briefly the main points of this short review: The Sabbath became the one peculiar and distinctive ordinance of the Jewish nation. It was the most noticeable indication of Judaism. Wherever he went, Sabbath observance was the most visible badge of the Jew's nationality, as is indicated by familiar passages in Latin literature. Circumcision, sacrifices, temples, and other religious rites, all similar to those of the Jews, were found in other nations; but the Sabbath was the Jewish national emblem. It was a memorial and symbol of the rest of God, of his redemption, and the choice of Israel. In it they saw and alleged a peculiar relation to God as their creator, redeemer, and rest. As national consciousness and pride, as the conception of separation from all other races and superiority to them

grew among the Jews, the nation became more and more tenacious of the Sabbath.

The mass of the Jews and their religious leaders in the time of Jesus utterly mistook the purpose of God in the temple with its Levitical regulations and in the Sabbath, and made the means the end. Forgetful of God's purposes they were convinced that the distinction between them and all other races in the world and God's choice of them were because they were inherently superior to other peoples. The Levitical code with its services and the Sabbath, through which God meant to show mercy to man, they preverted into a means of evil. They desperately determined to give permanence to provisional, transitory, temporal institutions. Both the temple and *their* Sabbath were attempts to give a fixed and permanent form, under the conditions of earthly life, to ideas which in their essential nature were designed to lead the thoughts of men forward and upward to the future and the unseen. Their magnificent temple (Matt. 24:1ff; Luke 21:5ff) and their developed Sabbath were signs of a spiritual declension rather than indications of arrested spiritual development.

The writer of the Epistle to the Hebrews shows that the "rest of God" on the seventh day, of which the Sabbath was a memorial and symbol, found its fulfillment in the Christian redemption (Heb. 4:1-11; 9:10). "There remains therefore a Sabbath—rest unto the people of God" (Heb. 4:9); "For we who believed do enter into the rest." The writer of the Epistle has been arguing that it was God's purpose that *some* should enter into his rest. In his quotation of the Psalm (95:11) "rest" referred first to Canaan. But the words of the Psalm are used here to prove that there is a rest, a "rest" identified with the "rest of God"—no doubt partly on account of the presence and fellowship of God implied in it—, and it had not been attained by the people. And the writer of the Epistle implies that Christ has brought "the rest" within the reach of his people. The "rest of God," symbolized by the Sabbath, the rest which God had provided for his people, is no other in its last form than the

rest which he himself enjoyed. The writer insists that some must enter into the rest: those who were formerly called did not enter through disobedience; therefore another time was afterwards fixed when those who believed gained by ready self-surrender to Christ that which God still offered. This Sabbath-rest then is neither a recurring nor an isolated Sabbath but a Sabbath-life. Here too the double ground which was given for the observance of the Sabbath, the rest of God (Ex. 20:11) and the deliverance from Egypt (Deut. 5:15) finds its spiritual confirmation. Thus the Sabbath is fulfilled in the Christian redemption, the Christian dispensation.

With this expository doctrine of the Epistle to the Hebrews agrees Paul's teaching about the Sabbath. The Judaizers and others had been trying to impose on the Colossian Christians the observance of the Mosaic Law with its prohibition of certain foods and with its positive commands for keeping feast-days and the Sabbath. Paul vigorously and uncompromisingly opposed this position as subverting the purpose of God in Christ. To the Colossians (2:16, 17) he writes: "Let no one therefore judge you in food, or in drink, or in respect of a feast, or a new moon, or a sabbath which are a shadow of coming things, but the body is Christ's." He takes a less severe position in Romans 14:5, 6, because it is subsidiary to his main purpose. There is no evidence that the Christian of the New Testament and of the first and second centuries A. D. transferred the ideas of the Jewish Sabbath to the first day of the week or that they observed the first day in the manner of a Sabbath. Although in the early church Jewish Christians continued to keep the Sabbath, like other points of the old law, yet they also met with their Christian brethren on the first day for worship and fellowship, and did not confound the Sabbath with the first day.

Now, with these points in mind let us briefly examine the passages of Sabbath controversy at which the Jewish leaders first determine to kill Jesus: the passages are Matt. 12:9-14 with the parallel passages in Mark 3:1-6 and Luke 6:6-11,

and John 5:1-47. At his first appearance in Jerusalem at the Passover already Jesus had impressed and was impressing the common people and some of the leaders with the significance of his person and his ministry. When he cleansed the temple (Jno. 2:13-22) he was asked for a sign of his authority. And many believed on his name. The statement of Nicodemus, a Pharisee, a ruler of the Jews, "Rabbi, we know that thou art a teacher come from God; for no man can do these signs that thou doest, except God be with him," and Jesus' answer addressed to the problem in Nicodemus' mind indicate that the people and the rulers were searching for the meaning of the person of Jesus and his works and that the people were unconsciously trying to fit Jesus into the popular conception of the person and work of the promised Messiah; and almost all of the rulers were afraid that the people would finally arrive at a complete, unshakable indentification of Jesus as the Messiah and would become his zealous followers. The rulers had been troubled and sore distressed a number of times before this by leaders who claimed to be the Messiah. And their leadership was in danger from this Man. With considerable trouble and loss of life and property these leaders who claimed to be the Messiah and their followers had been defeated. Both people and rulers were, in common parlance, trying "to locate" Jesus. Jesus' popularity with the people was increasing, and disfavor with the rulers was growing stronger. Jesus had allowed himself to be regarded as the Messiah by his first disciples and had personally declared himself to be the Messiah to the Samaritan woman; but the conduct of his followers led him to suppress any avowal of his Messiahship because such an avowal with the growing movement would precipitate a crisis with the rulers as leaders that would frustrate his plans. The disturbing question is, Who is Jesus? Who does he claim to be? What relation does he bear to the Jewish people? From Jesus' first passover in Jerusalem until the crucifixion this question and the fear of its answer kept the leaders in a state of angry and foreboding unrest.

On the way back from a feast in Jerusalem Jesus' disciples plucked ears of grain on the Sabbath (Matt. 12:1-8 (cf. Mark 2:25-28, Luke 6:1-5) and rubbed them in their hands. They were accused by the Pharisees of breaking the Sabbath. Jesus did not deny the charge on the basis of their interpretations. But all the rabbis were not agreed upon this point. In the Gemara (*Shab.* 128a, b) Rabbi Judah is quoted as saying that on the Sabbath "one may pluck with the hand and eat, but one may not pluck with an implement, and one may rub and eat, but one may not rub with an implement." Jesus spends no time in correcting their interpretation of the oral law. Jesus did not appeal to their law or to the Pentateuchal Code. His answer asserts that he and his work are essentially superior to any Sabbath-enactment; that he is greater than their great King David, greater than the temple and its sacrifices, and greater than the Sabbath. He appealed to the ultimate purpose of God to show mercy. The full force of his words was not immediately felt by the Jews. But by the time of the next incident, the case of healing on the Sabbath, they had begun to grasp the import of his teaching and especially his use of the title "Son of man." Here Jesus began to deal with them on their own ground in trying to lead them to see his position. He did not say "what will there be of you that shall *see* one sheep, shall *see* an ox or ass in the stall." But he said "that shall *have* one sheep, shall *have* an ox or ass in the stall," i.e., who is the owner of one sheep, the owner of an ox. The owner of the sheep, according to their own law, acts in the proper relation, as owner, to the sheep and raises it out of the pit on the Sabbath. The owner of the ox is acting in the proper character of owner when he cares for the animal on the Sabbath. So then it is right for one to do what an owner would do in his proper character on the Sabbath. That is what the phrase "to do good" (καλῶ ποιεῖν) means—"to act appropriately, fittingly, becomingly." The Shepherd who performs truly the functions of shepherd is the good (καλός) shepherd. The conclusion is patent: So then Jesus,

if true to his relation, must act appropriately, fittingly, properly to that relationship, the relationship of owner. Thus Jesus claims that they (the Jewish people) are his people. So in the fifth chapter of John, the healing of the man with an infirmity on the Sabbath day determined the Jewish leaders to kill Jesus because he claimed that he was doing just what God was doing on his Sabbath, making himself equal with God. For this claim, that as Son of Man he is greater than the greatest King, that he is greater than the temple, that he is owner of the Sabbath, that Israel is his people, the rulers determine to kill him. Then the people, as they saw his mighty works, asked "Is this the Son of David?"

The Grace of God

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The Greek word translated, "grace" has done service for man ever since the days of Homer. The word has carried the ideas of outward grace or loveliness, of charm and of favor. At times the idea in the word has gone deeper and has dealt with the inner man in terms of good will, kindness, and favorable attitude towards another person. The word has carried the idea of thankfulness and of appreciation on the part of him who has been the object of good will or kindness. In one of the classical writers there is the thought of debt or a sense of indebtedness to another because of his helpfulness, making the recipient morally bound to be thankful for benefits conferred. Grace and debt are bound up together.

In the Scriptures the writers use grace or its synonyms, with essentially the same variety of meanings, but with a marked emphasis that makes an almost radical difference. Here grace is primarily an interpretation of God's attitude towards man as sinful and so in need of a God who would reestablish harmony with him who has been rebellious. Grace comes to a focus in Paul's teachings. Here the idea occupies a central place although Paul does not fundamentally differ from the attitude and practice of Jesus Christ. The grace of God is joined with the grace of Christ in Galatians 1:2: "Grace to you and peace from God our Father and the Lord Jesus Christ"—and so in many other instances.

Grace in the Scriptures may be analyzed into at least three main aspects: grace as the divine attitude towards sinful man; grace as the divine activity in and for man; grace as the divine method of dealing with man. The more general aspects of grace are not excluded but rather included in these divisions. However, while we notice the divisions for the sake of thought, we should keep steadily in mind that these three are fundamentally *one*. The life and teachings

and death of Jesus Christ is the supreme illustration in the New Testament of God's feeling towards man the sinner; of God's energy active in the redemption and rebuilding of man, personally and socially; and of God's way of working with man in bringing him into right relations with Himself and with man as his earthly brother.

Grace, there, is a spirit, a dynamic and also a way or manner of life, first with God and then with man. Attitude, activity, and method, after all, are one and inseparable. The qualities of God included in such an outline are at the same time the qualities, ethical and religious, that the grace of God seeks to build into man, the recipient of that grace. It means for man that he should become like God in his feelings toward man, the sinner; that he should be active in securing peace and reconciliation within human relationships; that man should use the ways of God's grace in all his human connections. We respond to the grace of God only when that grace becomes the inspiration and guide in all our relations to God and to man. Then the grace of God the Father, and God the Son abide in the children of God. Here is the efficient grace.

We shall now divide our subject into four main points. These divisions are not contrasted viewpoints, even if they are necessarily different from one another.

I

Logically and historically the grace of God is the revelation of the most distinctive moral quality in the character of God—the focal point of God's love for man as sinner, transgressor, prodigal in a far country of isolation from happy, harmonious fellowship with the Father and with those who live in unity of spirit and of service with that Father's will. This grace of God is, however, doubted or misinterpreted by the prodigal until his return. Then, and only then, can he appreciate that where sin abounded grace abounded more exceedingly. Before his return he can think so lowly of his Father that he even believes that the Father would accept his *son* as a servant-slave in the home! Then,

and only then, can he believe that God is more gracious than he had ever understood. He now sees that the Father's heart is not satisfied until the sinning, repentant son has the robe, the sandals, and the ring—symbols of the status of a son in the family from which he had separated. Now the son understands and appreciates the grace of his Father.

Grace is the dominant moral attitude, the forgiving, the uplifting, the reconciling power of God. Having said this we must at the same time emphasize the fact that uncompromising, persistent opposition to and hatred of sin lies at the very center of God's grace. This makes grace ethical, morally sound, severely righteous, eternally consistent with the holy character of God. The wrath of God against sin is as stedfast and as uncompromising as is the grace that will stop at no sacrifice, will meet any cost in order to win the isolated selfish man into harmony with God and with his fellowman, and within himself. The wrath of God becomes —as it always is—the wrath of the Lamb, the terrible wrath of suffering, holy love, that will not forsake the sinner, but will never lower the ideals of a consistently ethical God in order to release the captive. God will forgive man's iniquities and remember his sin no more only when man hates his sin, and will, by the grace of God, repent of his rebellious selfishness and actually set out to live a life of loving obedience to God and of co-operation with his fellowmen. Until this is done his sin is written with a pen of iron and with the point of a diamond. Grace and sin cannot, simply *cannot,* live in harmony. The sooner Christians recognize this, the more rapid will be the Christian conquest of the world.

We turn now more especially to Paul and his teachings, so specifically given in Romans and in Galatians. In the writer's opinion, Romans 3:21-26 is Paul's most comprehensive statement of the relation of God's grace and man's redemption from sin through that grace active in the death of Christ in God's redemption of man. Here we have God's attitude, dynamic power, and method all in one tremendous statement.

To him who dwells on that passage till its greatness possesses mind and heart, the cross of Christ will have strength, iron, ethical passion, no mere emasculated good will that has no dynamic in it. There will be a new sense of the Gospel of Christ as power, dynamite, that nothing can ultimately withstand. Paul declares that in the death of Christ, God revealed his righteousness and cleared himself of a possible charge of lowering his ethical standards when he justifies the unjust who believes in Jesus Christ as Saviour from sin, and Rebuilder of man in righteousness. That death demonstrated that God was maintaining his ethical standards, his moral integrity, yes, justice, while forgiving the man who puts his trust in Christ for salvation. Paul teaches that in the light of the death of Christ, it is impossible to charge God with ethical indifference in his justifying him who believes. Then, too, that death measures the cost that God will meet or pay, that righteousness—real righteousness—may be realized in all who respond to the supreme demonstration of God's love and righteousness. God does not—cannot—set aside righteousness while love saves the sinner from his sin and brings him into harmony with the Father. Love and righteousness co-operate.

In the fifth chapter of Romans, Paul writes, "God commendeth his own love toward us in that while we were yet sinners, Christ died for us." The grace that was expressed in the death of Christ is the grace that is as righteous as it is loving and as loving as it is righteous. God must be loving and he must be righteous in all his ways. The theology that would make one aspect more basic than the other must be cast out of our thinking. God is not ethically divided.

We need to rethink our Christian convictions—if we may call them convictions. The grace of God has too often been interpreted apart from the ethical consistency of God in all his dealings with man. The grace of God has been, in many minds, nothing more than a certain gentleness of manner that characterized God in conducting diplomatic relations with his children on earth. Such teaching has cast

doubt upon the moral adequacy of God to do much for the solution of our real moral problems. The grace of God has, through such teaching, come to give the impression that the Christian religion is usually flabby and so inadequate. We need to restudy the supreme demands that Jesus made—which Paul made his own—when he announced that no man could be a follower of his unless he sought first the kingdom of God and his righteousness, denied himself, took up his cross and followed wherever the Master went.

In Romans 6:14, Paul emphasizes the antagonism of law and grace. "Sin shall not have dominion over you: for ye are not under law but under grace."

There is rigid purity and redemptive power in grace that exceeds the demands and the power of law in its relation to sin. Grace has not only higher ethical standards, so to speak, but power that can effect ethical results and spiritual reconciliation beyond anything possible in law as such. In Romans 6:15, Paul positively and fervently rejects any un-ethical conception of grace, by asking, "What then? Shall we sin because we are not under law, but under grace?" Comment is almost unnecessary. The law stands condemned because it had failed to satisfy the demands of righteousness; grace is justified by its power to do what law could not do. Grace demanded and produced a righteousness that exceeded that of the scribes and Pharisees—the representatives of law.

Another aspect which must be noted is the *anti-thesis* of law and grace. Paul sets them in actual opposition to each other. In Galatians 5:4 he writes: "Ye are severed from Christ, ye who would be justified by the law. Ye are fallen from grace." That is, he who accepts legalism as the way of righteousness rejects Jesus Christ, the supreme expression of the grace of God. Doctor Burton's comment on the passage in his great commentary is illuminating: "Logically viewed the one conception excludes the other; experientially the one experience destroys the other. One cannot with intellectual consistency conceive of God as the bookkeeping God of legalism and at the same time the gracious God of

the Pauline gospel, who accepts men because of this faith. One cannot live the life of devotion to the keeping of statutes, which legalism calls for, and at the same time a life of faith in Jesus Christ and filial trust in the God of grace." (p. 277.).

In the fourteenth verse of the same chapter Paul seems to make for the reader a meaningless, if not a contradictory, paradox when he says: "The whole law is fulfilled in one word, even in this: "Thou shalt love thy neighbor as thyself." The fulfillment of the law is here positively ethical. He uses "law" in a sense that requires fulfilment by those who are under grace. Paul uses "law" here in a sense different from that of its meaning in verse 4 of the same chapter. Burton's interpretation of Paul's use of "law" in this verse removes the apparent contradiction. He says that "divine law" is "conceived of as consisting in an ethical principle . . . partly, but to a less extent, in the difference between keeping the statutes in slavish obedience and fulfilling law as the result of life by the spirit" (p. 294.). The same ethical requirement is there, but the spirit of the observance is radically different. The motive is love out of a loyal heart and not obedience to an external command; or the obedience of the hireling or the slave. An ethical act is possible only when the actor is free to choose and chooses only what he loves. This permits of no non-ethical element in the grace of God. In fact the teachings of Paul guarantee that the grace of God shall make every act of God and of man that in any way expresses that grace, through and through ethical. He permits no fiction. The righteousness that comes from grace through faith has no mixture; it is all pure, ethical gold.

II

The grace of God, in the second place, reveals man in the light of God's feeling for him, estimate of him, and activity for him. We see in its light man's need and man's worth as man. Man's relation to the grace of God has been interpreted all the way from an uncritical optimism to the

most extreme pessimism as given in the total depravity teaching of many serious, honest Christian thinkers. To Pelagius and his millions of modern followers, grace is not necessary; it only makes man's salvation a little surer and easier, but man can achieve ethical ideals by his own energies. Salvation can be humanly achieved. Also there has been the extreme position of those who have taught that man was absolutely bound, void of righteousness, or of the desire for or the will to righteousness. The first view over-emphasized the goodness and power of man; the second view over-emphasized the badness of man.

We need to recognize the falseness of these extremes—extremes must be false. Man, the sinner, is still a man. His protest against sin; his struggle to free himself from its dominion; his approval of righteousness—these must be taken account of in our attempt to establish man in the light of God's grace. God's grace is not grace towards devils but towards men and women, children of God, who have lost their way in God's bewildering world, who nevertheless seek something they regard as good. What was lost in each of the three parables of grace in Luke fifteen was worth something to each of the three—the woman, the shepherd and the father. Men are worth something to God, however sinful they may be. Their lostness draws his grace toward them that they may be separated from him no longer. Sin does not paralyze grace; it stirs grace to action because the sinner is worth something to God first of all. God is not the God of all grace toward the worthless, but toward the worthful in man. In the light of that grace, man's sin appears as it is, black and hideous. Sin is actually "God murdering" in its tendency—nothing less.

In the light of that grace man's worth appears unmeasurable, incomparable. How is it that the Hebrew religion and Christianity, its fulfillment, paint sin with its blackest pigments and God's grace toward the sinner with the brighest colors; and in all and through all maintains that man's worth cannot be weighed in earthly balance? When we think more deeply than we usually do, we recognize that

these facts cannot be separated from one another. If you weaken one, you weaken the other. Man "majestic in his ruins" caused by sin, is still the wonder of the universe, still the son of the living God, still the object of the grace of God. God will by his grace seek this man until he finds him, because man is eternally of value to God. Man may wish to degrade himself into a hireling, but this God will never permit man to do, for man is worth too much to his heavenly Father.

III

The grace of God, in the third place, is his way of dealing with man. There was a time when Christians spoke of irresistible grace, the idea that no man could withstand the omnipotence of God even in the matter of his own salvation. God's grace will alone do what it sets out to do in man and for man. Man, strictly speaking, is saved without his co-operation. This all reduces itself to salvation by force, by compulsion, by divine decree alone. It is evident that this must involve disregard on the part of God for the individuality or personality of man.

In the course of Christian history this view has been modified so as to leave room for man to make decisions that affect his destiny. The world of to-day demands that God shall be understood to deal with men as personalities to be recognized as the ethical God. The danger to-day, however, is over-emphasis not on God's grace, but rather on man's ability to master his own soul and determine his own fate. The irresistible power of dictators seems to be taking the place of the irresistible grace of God!

The God of grace refuses to have men honor him and reverence him just because he is omnipotent and omniscient. There is no ethical quality in either of these attributes. Grace is an atmosphere, grace is a climate, grace is sunshine and rain that help the flower or the tree to grow. But there is no compulsion. There is the finest co-operation on the part of the plant with its opportunity so unobtrusive in its presentation of help. Grace is the school in which the stu-

dent is taught but learns nothing against his will. Browning shall speak here:

> "God whose pleasure brought
> Man into being, stands away
> As it were, an handbreadth off, to give
> Room for the newly-made to live,
> And look at him from a place apart,
> And use his gifts of brain and heart."

God's grace knocks, seeks, woos, suffers and is patient, hopes, believes, but never breaks into the human personality. Grace, we may say, is gracious because it knows that there can be no moral act that is not first of all an inner act—the "incentives" of which do not "come from the soul's self." There can be no good fruit that is not the fruit of the good tree. There lies the basis for the Christian insistence on what is known as the new-birth experience, a change in the inner life before there can be an understanding of what the Kingdom of God is or means. Unfortunately this teaching has been presented in terms of an outward command and not in terms of an inner necessity and a supremely challenging privilege. No man is good unless he approves goodness in feeling and in action; no man is pure unless he inwardly experiences it with all his soul. His inner life must be in harmony with the spirit of purity. This means power to realize in action what the inner life demands.

Grace is a personal relation between God as a person and a man as a person. This involves mutual respect and fellowship if the relationship shall continue. There can be no grace unless persons are real persons and not machines, nor like soldiers in an army, which is just another machine that prevents men from being persons. Our educational system is in danger of over-standardization, another way of preventing persons from becoming what they should become, free, growing, co-operating units in God's order of human society. Our church system is in danger of becoming the enemy of persons. Statistics is the method of meas-

uring success or failure of our organized Christianity, in too many cases. The tendency is fraught with danger. Paul spent most of his thought and energy in making persons—Christian persons—saints. Dean Willard Sperry's word on all this manufacturing men and women should be heeded whether we look into the home, the school, the industrial world, or into the church.

He says, "The increase of impersonal and inhuman persons in modern life is one of its most sobering aspects." Is the world going to try regimentation of people as it has standardized railway rails? God forbid! There is no machinery in God's grace. It is all personal and for the sake of persons. God is the supreme respecter of persons because he is the supreme person. His grace is his spirit, and his method of working in the building up of persons who are growing up together into a family of God.

IV

The grace of God must be observed in relation to what we call secularism, whether a philosophy or a practice, or both. After two girls had prayed the Lord's Prayer before going to bed, one of the girls expressed herself quite vigorously against the ideas in the words "Our Father who art in heaven, give us this day our daily bread." She said, "That is a silly prayer." This shocked the mother who asked her daughter to explain what she meant. This the daughter did with great clarity and positiveness. "Mother," she said, "I shall say, our father who goes to business instead of Our Father who art in heaven." Have we made clear in our interpretation of the Christian religion the relation between "Our Father who art in heaven" and "Our father who goes to business?" Have we not set the one over against the other, locating religion with the former and the secular with the latter? The Christian religion demands that we shall not divide up the life of man into the sacred and the secular. Secularism as a philosophy of life, is just another name for materialism or naturalism. It will flourish as long as religious people, Christians, do not permeate the secular interests of man with the spiritual motive.

The secular challenges the grace of God to get into life and human relations as they are, with its religious and ethical passion till men, whether they eat or drink or whatever they do, shall live as children of God and brothers of their kin. To Jesus God's grace was revealed in the rain and in the sunshine. The Renaissance challenged religion to be rational, truth loving and truthful. Modern secularism demands that men who seek to live in the power of the grace of God shall not separate their business, their daily vocation, their social and artistic life, from the Christian spirit and ideal. Carlyle said that his father was religious with the consent of all his faculties. We may add that all that is of human interest and value must be brought into unity with the God who is the God of all grace. This means that the grace of God operates within, not without, the process of human history. The father who goes to business as a Christian is one in spirit and in purpose with the Father who is in heaven. We shall not solve our economic problems until we solve them in terms of the heavenly Fatherhood and of human brotherhood. Here lies the heart of what men call social reconstruction. The Roman Catholic church is strong in its emphasis on the grace of God as operating within the church—although this is too narrow a field. The Protestant church is weak in putting the emphasis on the more *direct* relation of the grace of God to the individual, who is too often regarded as an isolated unit in the providence of God's activity in human history. There is perspective in the Catholic position; there is little or none in the Protestant. However, it is evident that we have here another case of over-emphasis. The Catholic over-emphasizes solidarity and authority while the Protestant stresses over-much individualism in the operation of God's grace. Paul had some perspective, however, when he wrote to Timothy about his personal faith; "having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also." It behooves us to recognize that we are inheritors.

The grace of God has a relation to the past as a sort of treasury of grace. The grace of God comes pressing in upon us from the past as well as more directly. In our pride we feel so independent, so ready to congratulate ourselves while we forget into what we were born—the grace of God manifested in Christian ancestry, in educational institutions, in political freedom, in literature, in art, in music, in science, in the church with all she has brought to us. What opportunities are ours—not compulsions but offerings of the God of all grace who had wrought through man and for man in the days before we arrived.

In Willa Cather's beautiful story, "Death Comes for the Archbishop," the bishop is speaking to Joseph who seems to take great delight in the quality of the soup he has prepared for his guest. The bishop puts in a word that no doubt helped the young missionary priest to see life somewhat more as it is. The bishop says: "I am not depreciating your individual talent, Joseph, but, when one thinks of it, a soup like this is not the work of one man. It is the result of a constantly refined tradition. There are nearly a thousand years of history in this soup."

We need to look back over the thousands of years in which God has deposited and preserved all the good, the true, the beautiful, all the redemptive and reconstructive forces, for the service of mankind. Out of this treasury man to-day draws in order to live righteously, lovingly, and courageously fight for freedom from sin and for the larger liberty of those who would live the life of sons and not that of slaves. History is charged with the grace of God and God will pour his grace and power into our responsive hearts, into all of the common, everyday human relations, until that life shall express fully the grace of God, made known in Jesus Christ our Lord, and wrought out in the family of God, in which men will be to their heavenly Father as sons and to their fellowmen as Christlike brothers. Where sin has seemed to triumph, there grace will rule supreme.

The Logos in the Gospel of John.

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Introduction

In this paper we would consider the historical development of the concept of the Logos and its apologetic value in the transfer of Christianity from a Hebrew to a Greek culture. One abiding genius of Christianity is its ability to interpret and present the unchanging Christ as a contemporary to changing historical and social situations. Many claim that a re-interpretation of Christ, commensurate with the demands of science in its industrial applications, is long over-due. Another claim, that would receive a more universal acceptance is, that we suffer a moral lag which we must make up or suffer irretrievable loss. The wheels of society are mired down and the church is sneeringly accused of lacking in moral fiber and spiritual dynamic to take the sag out of life, and give it a new direction. We cannot lightly dismiss these charges if we take our task as seriously as Christianity's value is supposed to warrant.

The hour is electric with crisis. The cry is heard, 'We have come to the end of an era.' Whole nations are going through economic and political changes of transcendent proportions. But C. F. Nolloth (*The Fourth Evangelist*) says, "All periods of history are transitional. This is especially true of the history of religion. Where there is movement, the current is always flowing although here and there, one can note backwaters marked only by stagnation." Change *per se* is not to be feared, but rather change that slips the leash of moral control and results in the overthrow of spiritual and social values, by cataclysm.

But the nerve of progress is paralyzed to-day by a deep uncertainty. That uncertainty is an instinctive fear, that rises through a sense that things are out of joint or beyond control. It lies in the absence of a dynamic faith that can give direction and grip to life's task, clearly felt and seen.

The Christian faith has not escaped, and there is much searching of heart as to the nature of the spiritual life, the proper field of its endeavors, and the boundaries of its application. It is easily apparent, however, that a restatement of moral values is a crying need; a new sense of social responsibilities and an adaptation of political theories to a changing order are required. In short, a new synthesis of thought and life must be forged to make possible further progress.

The function of philosophy is to unify thought; to gather the partial, the specific, the apparently non-related into the comprehensive whole—to show the connectedness of things. The function of religion is to unify life and give power of moral performance. Philosophy can give to religion insights and religion can give dynamic to those insights making them socially creative. We must have a comprehensive philosophy of life as a whole, and a religion vital enough to integrate life at its center. A religion that confines itself to the margin of life is futile. We need a philosophic restatement of all values in their relation to the human soul, and a religion vital enough to maintain a collective loyalty in constructive pursuit of the values. Philosophy and religion are both deeply needed to-day, as a look at our world will show.

We live in a divided world, a social chaos. The human race, essentially one, is divided, and frozen into separate groups, by rigid national boundaries. There are commercial rivalries born of this national pride that threaten international conflict. Statesmanship has fallen to the low level of national expediency in the barter of personal advantage. Within these national groups internal strife born of class hate destroys national unity. Education has no clearly defined goal. And an age of boasted scientific achievements can only boast of invention upon invention without a principle of control to guide their social use. A galaxy of philosophies bid for acceptance—atheistic, agnostic, materialistic, humanistic—a result of man's conceit in his own inherent powers. A strange contradiction this!

Our one hope is in a spiritual revival. But when we look at the state of religion we cannot be very optimistic. Jesus Christ, the one unifying force operating to create a spiritual body as an adequate instrument of his spirit, on the proclamation of the Gospel of the one Lord, one faith, one baptism, one body and the one God and Father of all, who is above all, and through all and in you all, is confronted with two hundred and fifteen (a few days ago) separate denominations claiming with more or less assertion to be God's special gift to the world. We can only console ourselves with the thought that God has more time than we have, or else he does move in mysterious ways his wonders to perform. (Yet it is not unity of organization that is required but unity of ethical ideas and purpose.) It is patently true, as voiced by F. R. Barry (*Christianity And the New World*—Page 12): "There is no faith that we can take for granted, no agreed standard of moral valuation. And thus, though the rhythm of modern life tends increasingly towards collectivism, yet our civilization is not unified by any common spiritual allegiance and issues out of no inward unity. The disintegration of individual lives is thus partly cause and partly result of the disintegration in our social order."

But it was into such an age that Jesus came. Nationalism as a rule was as intense as now. The Jew with a sense of national destiny; the haughty Roman with his sense of world dominion; and the proud Greek with his universal language and culture glared at each other with the spirit of mutual contempt, each sure of himself. All the seeds of modern problems were in that age. Racial, cultural, and religious snobberies were all there. Religion, as to-day, had turned in on itself and devoted itself to inner states. Life had, as to-day, become departmentized, with religion as one department. The hungry lay at the gate; the bruised by the side of the road; the Samaritan half-breed, despised, walked the road and looked for another miserable who would understand. Religion had lost its arms and feet, being bound by a series of religious programs in the cultivation of the

soul's pious sensibilities. There was, doubtless, no person who had more personal satisfaction in his religious status than the Pharisee, strict and regular in all religious (ritual) observances. He fasted, and prayed three times a day. With his broad phylactery, and loud pretense upon the street corners, in long prayers he demonstrated to the world his great piety. He was sure of his own salvation and equally sure that publicans and sinners were going to hell. He had great intimacy with God. He could with full assurance rush to the altar of sacrifice and thank God that he was not as the despised publican who had a sense of personal deficiency. The Pharisees had thought of themselves so long they were sure that God was fortunate in committing solely to them the one message for world redemption. For had not they been very faithful? For did not the Son of God say, "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves. Ye are of your father, the devil, and the lusts of your father ye will do. Ye tithe mint and rue and pass over justice and the weightier matters of the law."

It was from this society that the rich man went to hell and the beggar to Abraham's bosom. It was from this circle of the religiously complacent that the priest and the Levite were going down the Jericho road, so taken up with religious duties and programs that, on seeing the man lying bruised and bleeding at the hands of the lawless, they passed him by. But the Samaritan half-breed, despised by the Jews, his feelings wounded by social snobberies, seeing the robber's victim come where he was, bound him up and paid out of his own pocket the expenses of his recovery. Jesus seems to be saying that the Kingdom of God is a spirit and vision that extends a helping hand to supply human needs, whether physical or spiritual.

When has there been so much lawlessness as to-day? When so many spirits and bodies bruised on the wheel of life? When so many hungry men, women and children as

now? When so many partition walls that divide people into classes of mutual hate and strife? The Pharisees failed in their day. Jesus said to the multitude, "Verily, verily, I say unto you except your righteousness exceed the righteousness of the Scribes and Pharisees ye can in no wise enter the kingdom of heaven."

What is the task of the Christian religion? What is its field of inquiry? And what are its boundaries in the application of its principles? Are we quite sure that the Christian religion has only to do with spiritual states and attitudes—the inner life, and not the social application of Christian ethics? When a radio preacher of another denomination raises his voice in behalf of "Social Justice" have we performed our duty as followers of Christ by disowning him and calling him a religious demagogue, because he secures an emotional response in the hearts of his hearers who nurse a sense of defeat and crave release? Is the function of preaching to call out a few elect souls from a condemmed world to the glory of God or is it rather its task to set God at the center of life? It is my observation that whenever religion grows effete and dead, lacking in moral and spiritual dynamic to change a social situation, it makes a phychological escape in some form of apocalypticism.

The Jewish nation was organized around and by virtue of the concept, "The Lord he is God." He not only inhabited eternity but he dwelt with his people Israel. The Tabernacle was the visible representation of his presence. He was not the "wholly other" in a place "apart" but in a way was identified with the welfare of Israel. In the Holy of Holies upon the mercy seat he tempered law as justice, with mercy as loving kindness. The two tablets kept before the individual his twofold responsibility to God, and to society, as two phases of the human-divine fellowship. God was the center of the national life and all questions of land tenure, property rights, personal relations were established and maintained on the basis of the holiness, and consequent ethical demands of the divine nature. It was this God consciousness that made Israel great. And when she lost it

she morally disintegrated and lost her national existence. A nation grows great or rots at the heart with the presence or absence of a unifying God-consciousness. There is no clearly defined principle working to-day to unify nations, or compose them into a practical world-federation, and the world is going to pieces because of it. A new era has come to the hour of birth and there is a lack of ethical strength to give it birth.

The early Christians looked out on a class conscious world. But Paul also saw the social result of a proper interpretation and application of the Gospel of Christ. Gal. 3:28—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." And again, Eph. 2:14—"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." We would attempt in this paper to show how by the concept of the Logos the gospel of Christ took up a culture and conquered the world, as an illustration of its task to-day, in a scientific age. Where did St. John derive this expression? And why did he choose its employment in his interpretation of Christ? We shall note first its historical antecedents and secondly, the wisdom of its choice as apologetic method.

I. Historical Antecedents

The author of the Fourth Gospel was a Palestinian Jew, evidently living in Ephesus, at the close of the first century, who in his account of Christ addressed his interpretation to a Greek or Hellenized audience. There were, current, thought forms in both Hebrew and Greek languages which made possible a Greek interpretation of the Hebrew message of salvation.

1. In the Old Testament we find the "word" or "wisdom" of God personified, generally as an instrument for executing the divine will, as if it were itself distinct from that will. The eternity of wisdom is declared (Prov. 8), and human blessedness is a resultant of obedience to wisdom. This

wisdom is manifested in the power and mighty works of God. But the ethical quality of divine love had to await One yet to come.

2. In the Apocryha, especially in Ecclesiasticus and the wisdom of Solomon, the personification is more complete. And it also becomes a greater revelation of God. Wisdom is from eternity. She is the "artificer of the things that are; the agent of divine creation;" "she pervadeth and penetrateth all things;" "she is the breath of the power of God—a clear effulgence of the glory of the Almighty, and an image of His goodness." The ordered universe holds together by her power. She "reneweth all things: and from generation to generation, passing into holy souls, she maketh men friends of God and prophets."

3. In the Targums, or Aramaic paraphrases of the Old Testament, the development is carried still further. These, though not written down, were in common use among the Jews in our Lord's time; and they were strongly influenced by the growing tendency to separate the divine essence from immediate contact with the material world. Where Scripture speaks of a direct communication from God to man, the Targums substituted the Memra, or "word of God." Thus in Gen. 3:8-9, "instead of they heard the voice of the Lord God, the Targums read they heard the voice of the Word of the Lord God."

4. The fourth element in the development of the conception of the divine logos was that contributed by Greek philosophy; in particular, the doctrine of ideas as expounded by Plato.

Plato held that reality was immaterial or supersensible; that behind the world of phenomena was an anterior and causal ground, immaterial in essense, and that the world about us is a world of becoming, which is an incomplete expression of the ideal world. He conceived the particulars of the physical world as means for the expression of the world-idea; as so many partial embodiments of that idea. The world-idea was before they began to be, and they came to be because of it. He spoke of ideas as of entities anterior

to individual objects and having an existence outside the generalizing mind of man.

"With Plato the idea bears the same relation to any particular of which it is the idea, that the idea of the sculptor does to the completed statue. The statue come to be, in order that the sculptor's idea may have embodiment. The idea is before the statue, and it is the cause of the statue in this sense, that the statue comes to be because of the idea. The statue is the means for realizing in marble what was first realized in the mind of the sculptor. The sculptor's idea included the purpose to create the statue; and this purpose is said to be the teleological cause of the statue." (O. O. Fletcher—Introduction of Philosophy.) In brief the phenomenal order is the resultant and expression of prior ideas.

In principle some such view is necessary to the Theistic position. All human advance is predicated upon it. All rational planning starts from this position. The arts and sciences, in their various expressions; the systems of government with multitudinous laws, philosophies, and religions with their varied forms of worship are but the resultants of man's quest for the realization of ideals. "Without such conceptions we do not see how there could be any rational discernment of purpose in the world; any basis for a sound morality." (P. E. More) The trend of modern philosophy and physical science is increasingly back to some such view, and we believe necessarily so.

The ideas of Plato classify themselves under two categories. (1) Rational, which comprehend all forms of time and space. This is the field of discriptive science. (2) Ethical, which have to do primarily with the intuitions of the soul—the field of philosophy. Plato was primarily concerned with ethics. But because of personal interest or emphasis we are not to divide that which, in principle, is united. For, as I understand Plato's ideas, these two categories are caught up into the idea of the ultimate good, the fountain source and connecting bond of all the ideas in their ascending scale. I hope I am not overstating the case. But

at least it is a logical necessity. The old conflict between physical science and religion was unfortunate, because confusing. Surely there is no inherent reason for antagonism. Not only does the ultimate good comprehend these two categories, for they find their unity in man also, as both matter and spirit. Not only is man physical form in time and space but he is also spirit and in a measure transcendent. He is of the earth, earthy. But, he nevertheless, from the Christian viewpoint, is heavenly and looks forward to the ultimate realization of man, when, clothed upon with immortality, he shall see Jesus and be like him, God's ultimate idea of man. But it is only by the proper relation of spirit to matter, as a means to ends, that man is able to forge his way forward in the achievement of his destiny. Thus physical science becomes a handmaiden of spirit in realizing ethical man. There can be no rational society without unification. And it is necessary that all compartments of thought and life function together toward that unification. Therefore, we are shut up to progress, through change. A static society is one that has lived too long, or rather has ceased to live from lack of thought and adaptation.

The idea is absolute or fixed. The particular application varies. They are graduated in realization. The idea of temperance comes to embrace more details and fuller reality; and as our love of the idea is enhanced, the desire of any particular pleasure dwindles in comparison. With larger dialectical knowledge the idea of temperance is taken up into a more comprehensive form, into the idea of fortitude, up to the idea of wisdom, and then on up to the supreme idea of the good, the end of all desire. (Compare John 1:16 χάριν ἀντὶ χάριτος.) The idea seems to be here, that grace is added to grace. The ethical character being built up step by step. A second grace added to the first, but by virtue of the first. (See also 2 Peter 1:5-7).

Plato's doctrine of ideas is his attempt to bridge the chasm between spirit and matter; between the infinite and the finite; between the ideal and the concrete; the tran-

scendent and the immanent; the one and the many; the absolute, unchanging and the evanescent and changing. Most philosophies and theologies break upon one or the other of these ideas. A proper resolution of the bond between these two phases of being represents the highest achievement of thought.

In Greek philosophy the human reason exhausted itself in its quest for a vision of the invisible reality. In Plato's doctrine of ideas it trembled upon the threshold of revelation in an effort to speak the one unutterable word. But it had to await the coming of Another before that quest could be realized.

5. As a mediator, Philo the Jew of Alexandria sought to harmonize Greek philosophy and the religious thought of the Old Testament. He summed up the Platonic ideas as divine archetypes of things in the simple term Logos. To him God is transcendent and inexpressible. He is in opposition to matter and requires intermediate agencies to carry over divine operations into the world of phenomena. His Logos is that intermediate agency, "a vague half personalized conception."

6. When Christianity faced the Greek world and felt the need of new thought forms to make Christ understandable to a foreign culture St. John found a ready vehicle in the concept of the Logos. "Human thought had been searching in vain for some means of connecting the finite with the infinite, of making God intelligible to man and leading man up to God. St. John knew he had the key in Jesus. He therefore, took the phrase which human reason had lighted on in its groping, stripped it of its philosophical and mythological clothing; fixed it by identifying it with that fulness of meaning which he himself had derived from Christ's own teaching." (P. E. More—Christ The Word.)

In Christ the ideal becomes concrete; the invisible One is brought to light; the inexpressible is expressed; spirituality is embodied in human form, and God is humanized. The timeless enters into time, and the nonspatial into space. In

Christ, God becomes a historical demonstration. Subjective speculation can now give way to objective vision. "For in Him dwelleth all the fulness of the God-head bodily" (Col. 2:9). The wisdom, righteousness, justice, love, and power of God are incarnated in Jesus of Nazareth as Truth itself. The instinctive groping of the human reason for a vision of God voiced by Philip in his request of Jesus, "Lord show us the Father and it sufficeth us," is answered by Jesus, "He that hath seen me hath seen the Father" (John 14:8-9). God accommodated himself to human limitation and need.

II. Apologetic Value of the Logos

What relation had the concept of the Logos to the spread of early Christianity? Christianity had the option of following the genius of its inherent nature and becoming the universal religion, or pulling its provincial robes about itself and remaining a despised sect of Judaism. But in order to make the transition from the Jewish world to the world beyond it had to clothe itself in acceptable language. The Logos of John, as later developed by the Greek Theologians, proved the bridge over which the transition was made, and to the Greek world the means of its greatest expansion and most extraoridinary achievement.

I agree with Paul E. More (*Christ the Word*) when he says, "Christianity, I think could not have conquered the world had it not first conquered philosophy. Religion is not a fraction of life, not merely morality touched with emotion as Matthew Arnold defined it to be, but the whole of life and the concern of all our faculties: and it would be a poor thing if it did not take into itself and remold the reason and the higher imagination."

How the Jesus of history is to be related to the Jesus of present Christian experience; and how the Christian faith is to adjust itself to new environments, and to advancing knowledge are, historically, always reoccurring questions, never so important as now.

III. Implications of the Logos Doctrine For Us Today

The whole realm of nature is thereby rationalized. The divine reason or *nous* permeates and interfuses the whole cosmic order. From primordial chaos the Logos, as organizing force, gathers fire-mist into a universe, with each separate part obeying an inherent law of unity. The positive and negative electric particles of the atom, repelling each other in mutual opposition, yet in revolving about a common center compose separate unities, which by the principle of cohesion compose the sum-total of materiality instinct with law and order.

In man Logos becomes self-conscious. "The realm of nature reflects Logos but man possesses it. Not as an inert reflection but as a conscious participation. 'What a piece of work is man!' how noble is reason! how infinite in faculty!' (exclaims Hamlet)—By virtue of that faculty, he and he only, enters into the life of animals and comprehends the actions which they perform under the impulse of a reason not consciously their own. He weighs the stars and measures their orbits; to him the light of the setting sun and the birth of morning become instinct with the joys of beauty." Paul E. More (*Christ the Word*).

Plato's mathematical formulations as ideal entities have their counterparts in the realm of nature which embodies them. Could we express in symbolic formulae the speed of light, the law of gravity, or the atomic weights of chemical elements without a measurable constancy at the heart of nature? Could we write the scales of music and give to each note its proper measure if there were not inherent in the nature of things a principle of harmony?

The Psalmist cried, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language *where* their voice is not heard." God has not left himself without witness anywhere. "For the invisible things of him from the creation of

the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:20).

The foregoing simply means that the whole realm of nature has upon it and within it the finger-prints of God, and upon the heart of man his divine image is stamped. The whole realm of nature, including man, becomes an open book for man's quest of God. It is only by spiritual darkness that man is prevented from perceiving it so. When one loses the sense of a present God, he also loses his spiritual perceptive ability, and turns either to doubt or crass superstition that craves a sign from heaven, which would not be understood if granted.

That being true how shall religion relate itself to the physical and social sciences? Let her lay her ordaining hands upon them and commission them unto their search for God's realization of himself in a Christ-like humanity. Let the Church give to science three things:

(1) A vision of God, and his purpose in humanity—man as a race, not just a particular race or individual.

(2) A freedom of mind to investigate and follow truth wheresoever it leads. There are two sins a man may commit in the use of his intellect: having in possession a reason he refuses to use it to its ultimate capacity, or using it reasons erroneously. And there is a bit of duplicity in both. For if he were a true man he would think both profoundly and truly. True philosophy to the Greeks was but tracing the thoughts of God, as he had stamped them within the nature of things. Let religion endow the mind with sincere moral purpose to investigate all realms of nature for her secrets to use for the good of man. And give the intellect freedom in its quest. Then whosoever should be afraid of the results would be so because of his fear of truth. And whosoever thwarted the freedom of the intellect would be a malefactor against the common good.

(3) A spiritual impulse and courage to make a social application of scientific principles in their full application to human betterment.

This means that industry, including agriculture, in the application of the physical and biological sciences becomes instrumental in creating goods and services for common physical needs; that the science of economics will become instrumental in the fair and just distribution of those goods and services; that medicine would become a social service in the development and maintenance of a physical organism on the highest level of bodily efficiency; that psychology in its study of mind should determine the psychic factors that tend to thwart or promote the growth of a well organized personality, and as such should be instrumental in growing mature Christian character; that institutional education should become a method in liberating the souls of men from the bondage of ignorance, superstition and fear, and equipping them with trained and furnished minds to serve the Great Society; and that government should perform its ministry as unto God, in the restraint of evil, and the proper definition of the rights of the individual in a social order regulated in behalf of the common good; and that the science of sociology should furnish us with the working criteria in realizing the best possible world order. If that should mean "scientific Socialism" well, what of it? If that be the best, why be satisfied with less? Denunciation is no answer to Communism as long as those conditions exist which Communism arose to remedy. If a rankling sense of injustice brooding at the heart of life results in social revolution and the creation of an abnormal society, denunciation is no remedy, but only a transformation in the interest of justice will suffice.

Henri Burgson (*The two Sources of Morality and Religion*) makes a sharp distinction between the closed and the open society. The closed society is that whose members hold together, caring nothing for the rest of humanity, on the alert for attack or defence, bound, in fact, to a perpetual readiness for battle. Its doctrine is, America for the Americans; Germany for the Germans; the Orient for the Orientals. Its method is the closed market; tariff walls or trade

allotments. Its religion is that of the priest who administers the ritual in maintaining the status quo. It is one vicious circle until broken up by industrial or commercial war.

"The open society is the society which is deemed in principle to embrace all humanity. A dream dreamt, now and again, by chosen souls, on every occasion it embodies something of itself in creations, each of which, through a more or less far-reaching transformation of man, conquers difficulties hitherto unconquerable. Its morality is dynamic. It creates social demands and then moves to gratify them. Its religious voice is that of the prophet, whose mystic consciousness senses the essential oneness of humanity. But man is earth-bound. He must use matter as a support if he wants to get away from matter. Nature in endowing us with an essential tool-making intelligence prepared for us in this way a certain expansion. As the body is the mechanism of spirit, man extends the reach and power of his body through the mystic use of mechanism as a means of race advancement. The machine has been switched off on to a track at the end of which lies exaggerated comfort and luxury for the few rather than liberation for all." The power of the machine has outgrown the size and strength of the social organism. It is not the machine that is at fault, it is man's failure to use it rightly.

Through the means of the press a man's ideas may be read in all the world in various languages. By radio he annihilates distance; his voice can circle the globe. By the aeroplane he eliminates time. And by television he becomes omnipresent. We have the mechanism for a world society; but a provincial morality, which constitutes a threat to man's very existence. Hence the tremendous social, political and international problems "which on the basis of the status quo have no solution." What we need are new reserves of potential energy—moral energy. Man needs today a soul big enough to fill and command his body extended by the mechanical.

How shall we get this new soul? By a new understanding of the doctrine of the central thesis of Christianity, the Incarnation. "The word was made flesh and dwelt among us." Jesus of Nazareth was the embodiment of the divine Logos. He was the human agency for the complete manifestation of the divine will. (Heb. 10:5-7) "Sacrifice and offering thou wouldest not, but a body didst thou prepare for me; in whole burnt offerings and sacrifices for sin thou hadst no pleasure; Then said I, Lo, I am come to do thy will O God." Jesus gave a body prepared as an instrument for the expression of the divine will. If the doctrine of regeneration means anything at all it means realizing the conditions required in establishing a personal relationship with the Lord Jesus that will result in Christ-likeness.

To illustrate; Paul said, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." And again, "I bring every thought subject to Christ." The love of God in Christ had by faith reproduced itself in Paul, and made him a willing instrument of the divine will. The Christian is one in whom the spirit and the mind of Christ are reproduced. To know Christ means to share all things with Christ. To love him is to obey him. Christian thinking is subjecting the mind's processes to the control of Christ and thinking about all other things in the light of the knowledge of Christ. To pronounce creeds and doctrines means nothing except as they become the basis of a dynamic life.

Paul would have us know the love of Christ, but love above all other things is something that can be known only by those who possess it. This knowledge is based on inner likeness, not great assertions about Christ but personal attainment. And it logically follows that service is the necessity and natural expression of love. And they naturally beget each other.

The whole basis of modern life must be reconstructed in order to safeguard life itself. Christ must be set at the head of all human affairs. The Church has that task. Is she Christian enough to fulfil it?

It is our business as ministers in the churches to provide the Christian insights and impulses to implement the will of God as a social criterion and organizing principle in the realization of a world society—the Kingdom of God on Earth. The content of the will of God must be defined, and striven for, in the realm of social action. As the Spirit of God brooded over primeval chaos and brought forth a physical cosmos, so is the Holy Spirit the means of grace, through Jesus Christ, to bring forth the Kingdom of God. That oft misquoted phrase, "My kingdom is not of this world," does not mean that the Kingdom has nothing to do with this world, but rather that it is not of the nature and spirit of this world. It is truly said that Christianity is a form of "other worldliness." To lose this note the church loses her power to raise. She must stand within the social order, yet not of it. That would be base compromise. She must set a principle of difference, and release a moral dynamic adequate to translate her ideals into the structure of the larger life of the world.

The Authority of Christianity Among the Religions.

From Gay Lectures 1935

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In all discussions of the value of the various religions that have influenced the lives of men through the ages we come inevitably to the question of the authority among them of the Christian faith. We must form some judgment for ourselves as to the place that is to be accorded to it in the environment of these world-religions that are its rivals for men's allegiance. Have we the right to press its claims with urgency? Is this not indeed to be described rather as a duty that we cannot escape? If it be the case that the values this religion has in it the power to produce are higher than those that the other religions are directed towards, then what conclusion follows from that fact? Is its eminence sufficient to justify a claim that it should displace its rivals in their authority over men's lives, or should it only claim to live among them and to be willing to let them live likewise? We are bound to proceed to a consideration of the rights and duties that the religions—and specially Christianity since it is only on its behalf that we have any right to speak—possess in their relation to one another, and to examine in particular the authority of the Christian religion as a missionary religion.

The question as to what the ultimate authority for truth is, is one that cannot be examined here. Lord Balfour in his *Foundations of Belief* contrasts authority and reason, claiming that the former stands for a group of non-rational causes, moral, social and educational. We shall take for granted rather that what we rest ourselves upon as our authoritative guide in the spiritual world is a whole in which reason and conscience along with many allies have their appointed part and form a harmony. When Jesus was asked by what

authority He fulfilled His vocation, His answer was directed to probe the moral insight of those who challenged Him. A just estimate of the value of the message of John the Baptist could issue only from the spiritual discernment of awakened personalities, and such a discernment is the Ithuriel spear which is placed in our hands that by its use we may prove and try all spiritual claims.

We are called at the present time to such a discrimination. "By what authority?" It is required of us that we be convinced of the supreme excellence of our message if we are to call upon men brought up in the fellowship of other faiths to prefer that which has been committed to us. It is true that the authority that was sufficient for the greatest of those who have gone before us on this road from St. Paul on, the authority of the divine call in the soul, the authority of our "marching orders," still has its right over us. There is none higher,—the testimony of the word of God speaking to us within. The logos of God is Christ and He is the Lord of the conscience. No one can call Jesus Lord but by the Holy Spirit, and it is, we believe, by that power constraining us that we have submitted ourselves thus to Him. But we must proceed further and ask,—'In what sense is Jesus Lord?' Is it no more than that He is the highest we know or have experienced; or have we a right to go beyond that and say that there is no higher than He possible? Can we say that His authority is final?

The difficulty of answering that question lies in the fact that for us to speak of finality is to speak of what is beyond our compass. We can recognize God and worship Him, but we cannot delimit His boundaries or the boundaries of His truth. There is a saying that is often quoted,—"Finitum non capax infiniti," a saying that is, perhaps, somewhat ambiguous in its meaning. It is, of course, true in the sense at least that we cannot contain, and thus go beyond, the Infinite. So when Thomas cried, 'My Lord and my God,' what his cry meant is what a human cry in such a Presence must mean. It meant, 'Here is One who outgoes me so overwhelmingly that I can only surrender myself wholly to Him

and worship Him. Here is One to whom I can trust myself for time and for eternity.' That means the finality of Jesus for each one who so discovers Him, and we may claim that that means for the universal man. He is adequate to all human contingencies and needs.

Our right to go as far as to make that claim will probably be questioned by many. In making it we may be reaching out beyond the logical understanding. We have certainly no natural right in ourselves to advance further. In order that we may do so we shall require a reason "out of nature." Thus even without the right of reason faith can venture a leap beyond these bounds and can go on to say, 'I know Him whom I have believed and I am persuaded that He is able to keep that which I have committed unto Him against that day,—and against every possible day.' Christ then ceases to be treated simply as an object of reasoning and becomes an experience of inward conviction. This is an affirmation of faith made because of our confidence in God and made to God. At the same time it must not be held to imply a judgment upon other religions, which must be examined by themselves and must stand or fall by what they bring to men as their message of God and duty.

But if this be a true account of what Christ is to the Christian, we cannot pause here; other questions demand answer. We are compelled to the wider enquiry. We must ask, What, on the principle of this conviction as to Christ's Lordship over us, is the relation of His Gospel to the other gospels that men believe? Can I say without further question that no one stands beside Him; that every one else whom men revere is, by the nature of things, on a lower plane? We cannot say that until we have reviewed what He and they represent, what He and they signify in the divine order. There are indeed at least three alternative answers which are possible for us to that question. We have to see which of the three is the true answer in the light of what Christ is in our experience, and of what that implies as to God and man and their relationships to each other.

First, then, are we to say that we are just one company among many human companies that are seeking to help each other in a common darkness, all of us coming up together out of the night, with Christ leading us, while Buddha and Muhammad lead other companies? Is that how we are to range ourselves and others? Or, to take the second alternative, are we to claim that the only light in the whole dim world has shone on us and on none besides us, so that we have a right and duty to go to these benighted ones with a gift that is wholly strange to them, a gift of One who is wholly Other than all the best that they have ever thought or hoped? Are we to go to men with that tremendous responsibility, as those who are thrust forth by that tremendous urgency? Or again, is there a third answer possible, this, namely, that Christ is indeed the true Light, Light of Light eternal, while all of us, children of men, have had kindled within us—just because we are children of men—flickering candles, smoking flax, lit all alike at the first by the divine Hand, but now poor, dim, guttering lamps that can only shine again if they are kindled anew, if they can have their oil replenished from the Source?

If we are to choose from among these answers which is the right one, we can only do so justly and with authority, as has been already suggested, if we test the religions—our own as well as the others—by what they tell us God is and what they tell us man is and what is the relation to each other of God and man. We have no right to answer the question of how we are to deal as Christian messengers with the other messages unless we have some insight into these matters, and especially into what God is as the religions reveal Him, for from what He, the ultimate Reality, is all else proceeds.

We have already been considering some of the questions to which an answer must be given before the relation of Christianity to the other religions can be determined finally. We have found what have seemed to us to be good reasons why we may claim that the Christian message as to God and man and their relation to each other has a value and a

power that give the Christian religion a preeminent position among them all. As a theism it has a moral value and effectiveness which no non-theistic religion can lay claim to, or indeed aims at attaining. We have also seen reason to maintain with confidence that in Christ Jesus we have at the centre of the religion a power which gives Christianity an unchallenged eminence among the theistic faiths. Further investigation and comparison along these lines may still be required. It may, however, be worth while at this point to turn aside to examine two specific attitudes that have been adopted by influential groups in reference to the missionary authority of Christianity, and to consider whether either of them satisfies us. Each states concretely a position which is powerfully supported to-day and deserves careful study. We may thus be enabled to clear our minds in regard to the whole problem and to discern in more definite outline the traditional claim that Christianity has made through the centuries. Of the two views that we shall consider the one is, perhaps, to the right and the other to the left of the central tradition of the Church throughout its history. If that is so our examination of them may make it easier for us to discover the middle road which leads us to the truth.

The first of the two points of view which we shall consider is one which approximates to the second of the modes of relating Christianity to the other faiths which have already been stated. It is that which has been proclaimed with much power and effect in recent years by Karl Barth in Germany. We shall begin with an account of what appears to be his attitude specifically to this question of the relation of Christianity to the non-Christian religions.

In an address given some years ago[1] and directed primarily and specifically towards some modern movements in the West which may be described as "religions," but refer-

[1] The quotations that follow are taken from a French publication. **Le Monde Non-Chretien** issued in December, 1932 by **Foiet Vie.** Dr. Barth's article is entitled "La Theologie et la Mission a l'heure presente."

ring also to the old historic, non-Christian faiths, he declares emphatically that to Christianity these religions can be nothing but foes, nor can Christianity be anything else to them. He goes on, "Does Christendom know how near to her lies the temptation, by a slight betrayal of her proper business, to escape such an imminent conflict with these alien religions? Does she know that this must not happen? We can only ask, Does she know that under no circumstances must she howl with the wolves?" Again he says: "Three years ago we had the experience of seeing an International Missionary Conference assembled in Jerusalem bothering their heads for a whole week, not so much about what the Gospel means as about the 'values' of the non-Christian religions!" "Such bridge-building," he goes on, "must be abandoned without reserve. Christendom should advance right into the midst of these 'religions,' whatever their names may be, and, let come what will, deliver her message of the one God and of His compassion for men forlorn without yielding by a hairbreadth to their 'daemons'." "Dare and can Christendom's reply to these religions be anything other than simply the missionary campaign, which tells men what God has revealed and what therefore they are obliged to hear for God has revealed it." "If the Church hears the Word of God, then she has a mission, that is to say, a sending. Then she has to say what men must hear. She need not be silent then; in fact she dare not. Then she can give 'offence,' for she must."

No one can listen, it seems to me, to such words as these without being stirred as by a trumpet. This prophet is saying things that we realize that we were waiting for, things that too long had been unuttered. It is true that he has primarily in mind 'religions' like Communism and Fascism and what he calls Americanism (that is, I suppose, Humanism),—religions, that is, that have come into existence expressly as enemies of Christianity. These are foes in a sense in which it can hardly be said that the historical, ethnic religions are foes, and perhaps we should not take all that he says as applicable without qualification to them.

In another address delivered two years ago at Berlin at a missionary conference Barth had certainly before him the foreign missionary problem and he addresses himself directly to it and to the very questions that we are considering here. He emphasizes the audacity of the missionary enterprise of the Church. "It ventures a leap at the point where all reasonable people would recommend the building of a bridge and where in the judgment of all clever people its task is simply impossible." "As a missionary message," he says, "the missionary message is not a re-commencement but a commencement. It is proclaimed in the void, hoping against all hope. In preaching this good news one must not parley but simply announce. One must not count upon the development of elements already present, but upon creation out of nothing. One does not proclaim healing to the sick but resurrection to those who are dead."

That is a trumpet which certainly gives no uncertain sound. There is no mistaking what Karl Barth means here, whether we can accept its absoluteness or not. The authority of the missionary message is nothing human; it needs no human ally or human vindication. It is a word of God which men have only to hear and obey. To Barth it appears that what he calls the "Anglo-American" missionary method takes far too easy and optimistic a view of human nature, and has far too superficial a conception of "the Gospel of the Kingdom of God." The message of the Jerusalem Meeting and what he calls Anglo-Saxon faith in progress are just, in his opinion, variations upon "the ancient and seductive melody of the serpent,—'Grace does not destroy nature; it perfects it'." The missionary, he holds, must not add to his Christian preaching "the doctrine of a point of contact, of a natural revelation preceding the Revelation." There is no continuity between God and man and so the missionary will proclaim the divine grace "as a miracle, not as a bridge that one builds, not as a sublimation of nature."

He concludes this missionary address with a reference to a charge made against the Dialectic Theology, that it is paralyzing Missions. "We accept that reproach," he goes

on, recalling the fact "that there was a Biblical personage who had to be paralyzed and to consent to be so, that so he might learn obedience and receive the name of Israel." He evidently conceives that it is his business to lead the Church and the missionary enterprise through a similar experience in order that it may achieve a greater success than it has yet achieved.

I have given these views of Barth so fully because I believe that they should have a cathartic power upon us, bringing us back to a viewpoint which is central and which we have been in danger of neglecting for points of view that are lower and less commanding in their range. We have here a conception of God's place which is exalted and exalting, and which is exalting because it is so humbling. We may be helped to see what Barth is doing for us if we have before us three statements in regard to his predecessor and inspirer, Kierkegaard, who was still more intransigent than he. Kierkegaard had a deep mistrust of the Hegelian philosophy, which tried to iron out all the contradictions of thought and reconcile them—even the contradiction of good and evil. This pantheism or Absolutism has infected the minds of many and is powerful still. Its formula of "both-and," says Kierkegaard, must be replaced by "either-or." Again he holds that "it is a chief wonder in Christianity that the Holy One seeks fellowship with the guilty," and that "the person of the God-man, in whom the Eternal comes among us, is paradox pure and simple." Again, "conversion means that God has broken all continuity in man's life and called into being what is in fact a new personality." "There can be little doubt," says Professor Mackintosh, "that Kierkegaard's paradoxes were insisted on with a clear, didactic intention of stirring up an age of flat and craven rationalism."

That, I think is just what Karl Barth is doing also. He is calling us back to the reality of God, God who is not an idea of ours or a subjective experience that we have had, but who is a supreme Other than we, over against us in His infinity and in His grace. What Barth offers us, Professor Mackintosh says, is "the theology of a great volcanic soul

that had trembled at the Word of God, bowing before that objective revelation which is as much above our jurisdiction as the stars in the sky. He is compelling us afresh, as believers, to put aside all mere immanentism, to face sin and death, and to listen to God speaking." It must be good for us all, it certainly is needful for us all, to be constrained to face anew these facts. If we do so we shall not be made less zealous in our calling as missionary but much more so. At the same time we cannot go all the way that he goes. No one can believe with Kierkegaard that conversion is the calling into being of a new personality, but that is a view to which Barth seems to approximate. There is present in a new birth the creative power of God—of that Creator God who commanded the light to shine out of darkness—but that does not mean that the image of God in man has been wholly obliterated by the Fall. "If any man be in Christ there is a new creation." The consequence from this great alliance we believe in,—the recreation it brings, the infusion of new power from God. But to believe that this means the obliteration of all that was before and that was from God would be to believe that man can have no consciousness within him even of his need of God. Dr. Barth suggests that those who disagree with him in this matter are semi-Pelagians. Would he call Pascal, whom Sainte Beuve describes as "the least pantheistic spirit that can be conceived," a semi-Pelagian? And yet Pascal represents God as saying to man, "Thou wouldst not seek Me if thou hadst not already found Me."

I understand that on this point Dr. Brunner, one of Barth's ablest disciples, has separated himself from his teacher and indeed there are signs that Barth himself is modifying his extreme position.[1] The danger of Barth's

[1] Compare, for example, the following sentences in his commentary on Rom. 3:22—"The faithfulness of God is the divine patience according to which He provides at sundry times and at many divers points in human history occasions and possibilities and witnesses of the knowledge of His righteousness. Jesus of Nazareth is the point at which it can be seen that all the other points form one line of supreme significance. He is the point at which is perceived the crimson thread which runs through all

position is that it may lead to quietism and inaction, and that is why many in Germany have feared that his influence might paralyze Missions. There is, however, no evidence of any such apathy or "akedia" in him himself. Nor is there any evidence of an inclination to withdraw from the world as wholly evil and, indeed, unreal, such as a doctrine of extreme transcendence might be expected to produce in natures less filled than his with the recreative power of the divine spirit.

I shall quote as embodying what is precious and what we must make our own in Barth's teaching on this subject some sentences from a careful statement by one of Barth's ablest followers, Dr. Visser 't Hooft. "To evangelize," he says, "means to announce the reign of God. It says, 'God is and you are His.' Evangelism is not bringing oneself, not 'sharing' of experiences, but always pointing to something or to someone else." That, I think is what is central and most significant for us and it is not only Barthian but Pauline. "We are ambassadors in behalf of Christ, as though God were entreating by us." That is, we are not to parley, but to deliver a divine message which has the authority of God behind it. It may be of interest to have before us as endorsing this attitude another testimony, that of the Chairman of the American Laymen's Commission, Dr. Hocking of Harvard. In one of his books (not in *Re-thinking Missions*) he says, "The function of religion is not to prove God, but to announce God. For this reason its doctrine is stated as dogma; and the fundamental dogma of religion is Ecce Deus, Behold, *this* is God."[1]

Dr. Visser 't Hooft then goes on, "Evangelism is not to take our start from a 'point of contact' but from God's call. But how can we hope to be understood unless there is some-

history . . . Consequently in spite of all our inadequacy we are able to recognize the veritable possibility of the action of God in all His divers witnesses in history . . . By the knowledge of Jesus Christ all human waiting (?) is guaranteed, authorized and established."
Romans (English Translation, p. 98).

[1] **Human Nature and its Remaking**, p. 403.

thing in men that we can appeal to, that is, a point of contact?" He then enumerates some of the points of contact that are commonly recognized by us, such as reason. "The trouble," he proceeds, "with all these points of contact is this, that they succeed in giving the impression that God exists for men, instead of men for God. God in calling us does not so much answer our old questions, but asks us new questions. The Gospel is not true *because* it fits our need, but our needs are true needs if they fit in with the Gospel.

"There is, therefore, no ready-made theory of a general point of contact. There is no clever human strategy which will produce infallible results. In real evangelism God speaks a new word which puts man before new questions . . It is true because it is God's Word. Man is not the starting point but the goal of the Gospel."

This is what all Christian missionaries and evangelists have need to be reminded of by Karl Barth lest they have been forgetting it. There is danger lest we should put our trust in strategy, lest we should forget that this is the work of God and not of man; that man's wisdom, even as man's folly, man's search for God and man's failure to find Him, only provide the opportunity that God may of His grace make use of for the demonstration of His creative power. God's generosity and His power can never be measured by man's need or even by man's sense of his sinfulness. Baron von Hügel had, I think, more than any one in recent times a clear sense of the divine relationship to us as at once, and chiefly, that of a transcendent Being, but as also that of one who is at the same time immanent in us, and he has admirably expressed what Dr. Visser 't Hooft is emphasizing. "Christianity never can, never ought to, satisfy just simply what men of this or that particular race desire,—that and nothing else; Christianity is extant chiefly to make us grow, and not simply to suit us with clothes fitting exactly to the growth already attained by us." That is God the Creator making man what He would have him be.

The danger of this great and greatly needed message of Karl Barth is not only that in others than himself it might

induce apathy and accidie, but that it tends to represent the world and its concerns as illusions, as being the veil that conceals God instead of being a medium by which He reveals Himself. Certainly no words are strong enough to represent the poverty and hopelessness of fallen sinful man apart from God; but he is never wholly apart from God. "This poor little shelter of needs," says Von Hügel, "with the Absolute ever burning down upon it; this poor, little paper boat on the sea of the Infinite . . . God took as it were, sides with His own handiwork against Himself and gave us the rampart of His tender, strong humanity. . . The creature is not the Creator, either in quantity or quality; it is not a little god; and yet, though it is indefinitely lesser, the Creator respects its inferior and different nature." He gives us in nature, even in fallen nature, "religion's materials" and the means to its "divinely intended tensions."

Thus in spite of Karl Barth's warnings we may, and must, go on building bridges, which are yet at the same time not our building but His, bridges which this God of creation and of grace may in His great grace make use of, drawing near to men and making Himself known to their narrow minds, coming down from His Absoluteness and Transcendence,and renewing for Hindu and Buddhist and Animist the miracle of His incarnation.

But now we must turn from our attempt to survey the limits that we are to observe in one direction to consider what the limits are in another. God, the God and Father of the Lord Jesus Christ, is not the Alone, the wholly Other; but neither is He the wholly ours. We cannot say to one another, "Thou art That." We can only say that if God is of our own fashioning, our subjective projection, our highest ideal, and Christ the leader of our company of dreamers, while Buddha leads another and Muhammad and Zoroaster others still. If this is what God is then bridge-building should be our main occupation for in the pooling of our resources is our best and highest hope.

It would not be fair to give that as an accurate account of the attitude of the authors of the Report published by a

Commission of American Laymen called *Re-thinking Missions,* but it would not be unfair to say that they lean decidedly in that direction. For that reason they seem to consider the task of the missionary to be rather to pool his religion along with the other regions than to announce it as a word of God. "Perhaps the chief hope," they say, "for an important deepening of self-knowledge on the part of Christendom is by way of a more thorough-going sharing of its life with the life of the Orient . . The relation between religions must take increasingly hereafter the form of a common search for truth" (pp. 46, 47). They want "co-operative religious enquiry through give and take" (p. 47). "Hence all fences and private properties in truth are futile; the final truth, whatever it may be, is the New Testament of every existing faith" (p. 44). That means, it would appear, that Christianity as well as Hinduism and Buddhism are the Old Testaments of a truth, as yet undiscovered, which men are in process of finding or fashioning.

All this, it is obvious, is a matter of human search, by the method, as we are told, of self-knowledge, not of revelation (though, perhaps, they would deny the opposition between these two). The foundation on which this emerging truth is to be built is "the inalienable religious intuition of the human soul." "The God of this intuition is the true God; to this extent universal religion has not to be established, it exists" (p. 37). It is obvious how different the spirit that inspires this view of the missionary task and duty is from that which we found to inspire the message of Karl Barth. To him "man in the service of God is a poor thing who has not discovered God and never will discover Him, but can only wait all the time for God to disclose Himself to him." There is a danger there, as we have seen, lest this should lead one to be content to sit with folded hands and stagnant mind waiting for God to act. But is there not at least as great a danger from this other attitude of mind? There is no doubt that it also, as the American laymen frankly admit, "tends to lessen the apparent need, and certainly the insistent urgency, of haste of the work of the foreign preacher and

philanthropist." "The Westerner," to quote an American comment, "is in danger of being robbed of that stoutness of heart and finality of conviction that are the indispensable equipment of the conqueror and the propagandist alike."

But that, after all, is not a valid reason for rejecting any account of the missionary motive and of the missionary method, if the account be rightly based. Can that be said of this statement of the case? Not surely on the premises of Christianity. Christianity is not, and surely never has been, a view to which men have climbed, even under the leadership of Christ. It is a Revelation of which He is the centre. That, surely, is what we begin with in our religion and cannot dispense with. Christianity is not an ideal which others have partially attained, but a continuous disclosure of Himself by God through a long process which reaches its climax in the Incarnation. Let us turn to the account of the Christian message as given by the Jerusalem Meeting for which Karl Barth has so much scorn. "The Gospel is not our discovery or achievement; it rests on what we recognize as an act of God." "Our message is Jesus Christ . . . Jesus Christ, in His life and through His death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to Himself by the Cross." It is not necessary to set out here the whole of this notable statement. Love is "the final reality of the universe," the Absolute Value, and God in Jesus Christ is that. There we have what, as it appears to the Christian, cannot be transcended. If God in Christ is that, then there can never be any Newer Testament than that which we have received through Him. It may be that love is an illusion; it may be that the gulfs will wash us down. Our universe rests upon faith, faith in God, the God and Father of our Lord and Saviour Jesus Christ. If these are Christian convictions, axioms of the Christian's faith, they scarcely appear to be compatible with the view of the Christian motive and the Christian message that the authors of *Re-thinking Missions* present. But further the Christian believes in man as, though sinful, yet not abandoned by

God, who holds him still by the roots of his being. He is in helpless bondage, indeed, unable of himself to turn to God, but God has never left him to himself. It is not the ancient melody of the serpent to believe that the grace of God is present even in fallen man. "God is not only inalienably immanent in man by virtue of the first creation; He is also redemptively active in man through Christ."[1] The Cross of Christ makes any easy optimism in regard to human sin impossible, but it also assures us that beneath and beyond even that evil thing stretches the love of God. A lady once said to the Christian scholar and saint, Rabbi Duncan, "The more I see of myself, I see nothing so properly mine as my sin." He replied, "Well, you do not see deep enough. There is something far more properly yours than your sin; and your sin improperly yours. It is a blot in your being, which, if you do not get rid of it, will never cease to be unnatural to you. No; the image of God is more properly yours, though you had no share in the production of it."[2]

In that fact we find our authorization for bridge-building. "We rejoice to think," says the Jerusalem Report, "that just because in Jesus Christ the light that lighteneth every man shone forth in its full splendor, we find rays of that same light where He is unknown or even rejected." "We recognize as part of the one truth that sense of the majesty of God and the consequent reverence in worship which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape which are at the heart of Buddhism; the desire for contact with ultimate reality conceived as spiritual which is prominent in Hinduism; the belief in a moral order in the universe and consequent insistence on moral conduct which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Saviour." Surely to say these things is not to utter dangerous heresies but what is in accordance with a truth

[1] D. Mackenzie in E. R. E. XVI. p. 164.
[2] Quoted in E. R. E. XII. 163.

but for which man would be an outcast from the mercy of God. Does not Karl Barth say much the same thing when he says in his *Romans*, "Redemption and resurrection, the invisibility of God, and a new order, constitute the meaning of every religion." The possibility of the bridge that God has built for us in Christ Jesus rests upon the fact that there is that living meaning, still present, not wholly dead, in every child of humanity, however fallen.

There is a single sentence in this fine statement on the Christian message, which was issued from Jerusalem, in regard to which there may be legitimate hesitation in some minds. "We call on the followers of the non-Christian religions to co-operate with us against all the evils of secularism." There is a certain ambiguity in this invitation which awakens a doubt similar to that which has been felt by some in regard to an attempt which has been made in India to bring the adherents of the different religions together in an endeavor in common fellowship and meditation to draw near to God. If it is a sincere and simple desire to seek and to maintain the highest things that is in the hearts of those who come together, then it is well that they should do so. But the risk in both cases is that what has drawn some at least of those who co-operate is a lower impulse. If those who come together—whether they are Christians or non-Christians—have come in the hope of gaining support against secularism for the championship of what is in reality a selfish cause, then the motive behind this co-operation is just a common hostility. The Laymen's Report has described quite fairly and impartially (though it does not agree with them) the point of view of some Christians who hesitate to ally themselves with Hinduism and Islam against the common foe of all religion. "If in the Orient," the Report says, "the word 'religion' to the coming generation is to mean Hinduism or Buddhism, perhaps the whole affair will be relegated to the dust heap; perhaps this is precisely what is happening. In that case the hope would be that Christianity, instead of tying itself to the sinking hulks, would hold itself clear and give a distinctive version of

what religion in its purity may mean." There certainly is substance in that argument, and the example of what has happened in Russia when what religion stands for was interpreted through the corruptions of a degenerate Eastern Christianity that had become the champion of an evil social order, must be a warning to us. In a recent discussion among Christians and non-Christians in India on the subject of the teaching of religion in schools and colleges one young Hindu Professor said that he regarded atheism not as an evil, but as a necessary step in passing from superstition to true religion. There are perils in all bridge-building and the engineers must seek ever for wisdom lest they build amiss.

Perhaps our examination of these widely divergent attitudes held by two Christian groups, of which one may be described as holding a very strongly transcendent, and the other a one-sidedly immanent view of God, may help us to set our feet upon that *via media* between these extremes which once more we discover to be the way of truth, the way that brings us to the living God and even makes it possible for us to be made partakers with Him in His great redemptive work.

"Lovest Thou Me?"

A Study of John 21:15-17.

By Edward A. McDowell, Jr.

Instructor in New Testament Interpretation

The conversations of Jesus and Simon Peter are all interesting but none holds greater interest than the last recorded conversation between the Master and his chief Apostle. Only the Fourth Gospel preserves this interview, a fact in itself to arouse attention. But that which has always created the liveliest interest in this conversation is the presence in the text of two distinct Greek words, each of which is translated "love."

After all that has been said and written, the question of a distinction in the use of the two verbs in this passage is still the subject of debate. B. B. Warfield states that he is unable to see how there could be any doubt concerning a real distinction in the use of the verbs in these verses, but remarks, "The list of those who have expressed such doubt, however, is neither short nor undistinguished, running as it does from Grotius to Gildersleeve."[1] In an article in the Bibliotheca Sacra of July, 1889, Dr. Wm. C. Ballantine remarked that since a previous article by him on this passage had evidently escaped the notice of scholars, and since "learned authors have gone on repeating in standard works the errors which the investigation exposed, it seems proper to present the facts again in greater detail in these pages."[2] Dr. Ballantine concludes his article: "The conversation, as it stood unannotated in the old version, seemed so natural, so explicable, so complete, that plain readers will be reluctant to believe that it turned largely on the balancing of two Greek synonyms so delicately differentiated that the language of Tennyson and George Eliot and Robert Browning cannot reproduce them. It is a relief to find that Grotius

[1] Princeton Theological Review, Vol XVI, p. 195.
[2] Vol. XLVI, p. 524.

was right and that science is on the side of simplicity: for this 'subtlety' and 'delicate play' of logomachy are 'altogether a profanation of that deep, abstracted, holy scene'."[3]

These remarks were made forty-six years ago by a scholar who apparently thought he had settled the question. But much has been said, good and bad, since the author of that article undertook to say the last word on so live a subject. In justice to Dr. Ballantine it must be remarked that much progress has been made in the science of language since he wrote. Particularly is this true of New Testament Greek, upon which in recent years a flood of new light has been shed, not only by the papyri and the inscriptions, but by the new methods of grammar and exegesis.

Well aware of the numerous and varying opinions of distinguished scholars, but with an unbiased and open mind, seeking to arrive at the truth, we attack the problem of this passage. John relates in these verses how Jesus, after breakfast with the seven disciples on the shore of Galilee, asked Simon Peter three times if he "loved" him. Thrice Peter declared his love for Jesus, and at each declaration Jesus delivered a charge to him. But while Jesus uses ἀγαπάω in the first two questions addressed to Peter, the third time he asks φιλεῖς με.; Peter, in replying to the questions of Jesus, always uses φιλέω. John comments that "Peter was grieved" because the third time Jesus inquired φιλεῖς με.; The problem is whether or not a distinction was made in the use of two verbs, and if so, what the distinction is, and what its significations are.

Before the problem is attacked directly, attention must be called to some errors commentators have fallen into in interpreting this passage.

One of the most serious of these has been a wrong conception the commentators have had concerning the inherent qualities of the verbs ἀγαπάω and φιλέω. It has been common to speak of the former as the "higher" or "nobler" word and the latter as the "lower" term. Westcott remarks, "He

[3] Vol. XLVI, p. 542.

(Peter) does not venture to say that he has attained to that higher love (ἀγαπᾶν) which was to be the spring of the Christian life."[4] Plummer says, "Peter's preference for φιλῶ is (doubly) intelligible: it is the less exalted word; he is sure of the natural affection which it expresses; he will say nothing about the higher love implied in ἀγαπῶ."[5] Vincent has this to say: "Jesus uses the more dignified, really the more noble, but as it seems to Peter, in the ardor of his affection, the colder word for love."[6] Woosley thinks it was Peter's humility and feeling of unworthiness which led him to choose φιλέω.[7]

These statements contain elements of truth, but they are wrong in emphasizing the "nobler" or "higher" aspects of ἀγαπάω, and the "lower" aspects of φιλέω. The best answer to this view concerning the two terms is the use Jesus himself made of φιλέω. In the passage under consideration the Lord employs φιλέω in the final question he puts to Peter, as he seeks to draw from his disciple the last great declaration of undying devotion. Again, Jesus uses φιλέω in speaking of the love of the Father for himself (John 5:20). Can it be said that Jesus, in these instances, was speaking of love that was not high and holy? The difference in these verbs is not that between "high" and "low," but in the ideas they inherently convey. In itself neither word is inherently good, nor inherently bad. The function of neither is to express either elevation or declension in the moral scale, but simply to tell something men think or feel, and that may be good or bad. This notion of one word's being "high" and the other "low" has done much to becloud the question and has led many commentators astray.

At this point it is well to inquire briefly into the classical usage of the verbs, and examine a few examples of their use in the papyri. This will doubtless reinforce the conten-

[4] The Gospel According to John, II, on v. 15.
[5] St. John, in the Cambridge Series, on v. 15.
[6] Word Studies in the New Testament, II, p. 300.
[7] Andover Review, Aug. 1885, Vol. IV, p. 182.

tion that the verbs are not to be distinguished as "high" and "low."

The use of ἀγαπάω to convey the meaning "to regard," "to esteem," or "to prize" is found frequently in the works of the classic writers. Isocrates describes certain ones who had gained freedom as no longer esteeming or prizing freedom—τὴν ἐλευθερίαν ἀγαπᾶν (69d). In Phaedo (I. 110) Plato speaks of precious stones as ἀγαπώμενα—"highly prized." Plato makes Socrates say to Cephalus, Μοὶ ἔδοξας σφόδρα ἀγαπᾶν τὰ χρήματα—"You seem to me not to regard riches excessively." Plato uses the verb to express choice or preference, as is seen in the quotation from the Republic (II. 359): "And this justice being half-way between both these, is preferred (ἀγαπᾶσθαι), not as good, but as being held in honor." Homer employs φιλέω to express strong personal affection, as in the remark of the swineherd, Eumaeus, concerning the long-absent Odysseus, πέρι γάρ μ' ἐφίλει καὶ κήδετο θυμῷ—"For he loved me exceedingly and cared for me at heart" (XIV. 146). In Plato's Lysis, Socrates says to the boy Lysis, "Doubtless your father and mother love (φιλεῖ) you very much" (Sec. 11).

There are several instances in the writings of classic authors in which the verbs appear in the same passage, and clearly convey different meanings. In Lysis (Sec. 26) Plato represents Socrates as raising the point as to whether people who are alike can be friends. He reasons that they cannot render assistance to one another, and asks, therefore, how they "can be held in regard" (ἀγαπηθείη) by one another. "It is not possible," he declares. Now follows the question, "But how can that which is not held in regard be a friend? (Ὃ δὲ μὴ ἀγαπῷτο πῶς φιλον)." This is also answered in the negative. Socrates continues (Sec. 27) with an elaboration of his argument: "And he who stands in need of nothing will not regard (ἀγαπῷη ἄν) anything?" Again, the reply is in the negative, Socrates continuing, "But he who does not feel a *regard* cannot *love*? (Ὃ δὲ μὴ ἀγαπῴη οὐδ' ἂν φιλοῖ)." Thus do the verbs appear side by side in such fashion as to de-

mand that a distinction be made in their meanings. Farther on Plato makes Socrates say: "The poor man is compelled to be a friend to the rich and the weak to the strong, for the sake of assistance, and the sick man to the physician, καὶ πάντα δὴ τὸν μὴ εἰδότα ἀγαπᾷν τὸν εἰδότα καὶ φιλεῖν." This sentence may properly be translated: "And every one who is ignorant must *regard* and *love* him who has knowledge." The words come together again, as Socrates is made to say (Sec. 38): "For if there were nothing to hurt us any more, we should stand in need of no assistance whatever. And thus it would become evident ὅτι διὰ τὸ κακὸν τἀγαθὸν ἠγαπῶμεν καὶ ἐφιλοῦμεν — that we had regard for and loved the good on account of evil."

In the papyri φιλέω is found as expressing warm personal affection. In a letter of A. D. 110 (Fayium Towns an Their Papyri, CXVIII, Grenfell, Hunt, Hogarth) we find a typical salutation of the time: "'Ασπάζου 'Επάγαθον καὶ τοὺς φιλοῦντες ἡμᾶς πρὸς ἀλήθιαν — "Salute Epagathos and those loving us truly." It is reasonable to suppose that τοὺς φιλοῦντες refers to close friends or loved ones. In a letter of A.D. 3 (Tebtunis Papyri, Grenfell, Hunt, Goodspeed, II, No. 408) we find Hippolitus writing to the diocetes Acusilaus urging him to restrain the generosity of the writer's sons. He addresses him as 'Ακουσίλαῳ τῷ φιλτάτῳ—"dearest Acusilaus," and begins his plea thus: 'Επιστάμενος πῶς σε τίθεμαι κὲ φιλῶ—"Since you know how I regard and love you—." It appears that the person to whom the letter was addressed was a close friend to the writer, else the very personal request to restrain the liberality of the absent sons would not have been made. No certain use of ἀγαπάω in the papyri to convey the idea of personal affection was discovered.

These examples are sufficient to illustrate the distinction in the words in their use in the classics and in the every-day writings of the Roman world.

Abbott weakens φιλέω to "like," though he apologizes for doing so. His position is stated thus: "Take, for example, the dialogue between our Lord and Peter after the Resur-

rection, in which the former tenderly implies a reproach for past professions of 'love (ἀγαπᾶν),' while the latter, penitent and humilated, does not venture to say any longer that he *'loves'* Jesus, but only that he *'likes* (φιλεῖν)' him. The English 'like' is too inaccurate to be admitted (even with an apology) into the rendering of such a passage; and there is no word in our language that can exactly give the meaning; but since it implies a humble protest on the part of the Apostle that he still retains a lower kind of love for his Master, we may for want of anything better, paraphrase it as 'I still love'."[8] Abbott again makes φιλέω "like" in his comment on Xenophon's Mem. II, 7, 9, 12, in which he translates the remark of Socrates to Aristarchos concerning the fourteen nieces, "You will like them," and then renders the author's conclusion of the matter, "They began to like him as their protector."[9] Nothwithstanding Abbott's "apology," it is evident he is thinking of φιλέω as nearer "like" than "love." He makes φιλέω the colder of the two words. Without assuming that ἀγαπάω is "cold," it may be confidently asserted that what is nearer the truth in regard to φιλέω is that the reverse of Abbott's view is true. φιλέω is shot through with the breath of life and is anything but "cold." "Like" in no wise approximates its warmth of feeling and emotion. Would it have been natural for Peter, who had thrown himself into the sea in his eagerness to reach his Master this memorable morning in Galilee, shamefacedly to have answered the soul-searching questions of Jesus with "I like you?" Never would that answer to the occasion or to the character of Simon Peter.

Dr. James Moffatt is one of the scholars who regard the use of the two terms as a simple interchange of terms without significance. In his book, *Love in the New Testament,* he states his position thus: "The only satisfactory explanation of such linguistic phenomena is that, whilst ἀγαπᾶν was the ordinary term in the Christian vocabulary, its older synonym φιλεῖν could still be employed for the sake of

[8] Johannine Vocabulary, p. 1.
[9] Ibid., p. 240.

variety, as is plainly the case in xxi. 15-17. The interchange of the two terms is so natural elsewhere that there is no reason to imagine any distinction in the two in the dialogue between Jesus and Peter. Here φιλεῖν and ἀγαπᾶν are synonyms. It is forced and fanciful to infer any fine distinction between them here or elsewhere in the New Testament, as though for example φιλέω meant no more than 'be a friend' to, whereas ἀγαπάω denoted the higher love of devotion. Peter is not represented here as claiming modestly no more than natural affection or personal attachment, for in Hellenistic Greek the verb φιλέω is applied by Paul to the highest Christian love for the Lord (I Corinthians xvi:22) and in Revelation iii:19 to the divine love for men, and in the Fourth Gospel itself the usage makes it impossible to suppose that the writer attached any special nuance to the one or the other."[10] It is evident that Dr. Moffatt is laboring to answer those commentators who have given meanings to ἀγαπάω and φιλέω which do not belong to the words.

Marcus Dods does not think a distinction between the terms can be maintained.[11] The commentators who take this view all seem to agree with Moffatt that the use of two verbs here is "no more than a literary variation."[12] In an effort to make out a case for the use generally by John of ἀγαπάω and φιλέω (as well as other synonyms) without regard to distinctions, John A. Cross inadvertently makes a point against his position in his article in The Epositor (London).[13] With reference to the boats used by the Apostles (John 21), he says, "The vessel in which the Apostles were fishing is first called πλοῖον (vv. 3, 6), and then πλοιάριον (v. 8). It is remarkable that the same two words are applied in a similar way to the vessels that are mentioned in the Sixth Chapter. First the word πλοῖον is used four times (vv. 17, 19, 21), then πλοιάριον three times (vv. 22, 23), and then πλοῖον again (v. 24). There can be no doubt that in

[10] p. 46, 47.
[11] Gospel of John, in Expositor's Greek Testament, on v. 15.
[12] Love in the New Testament, p. 47.
[13] April 1893, No. XL, 4th Series, pp. 313, 314.

both of these chapters the two words are applied to the same vessels, or that the words themselves are strictly speaking different in meaning. This looks as if the two words were used simply to avoid monotony, just as we might use the words " 'ship' and vessel'." It is the reverse of this that is true, and the use of these two words is but another illustration of the well known accuracy of the author of the Fourth Gospel. The πλοῖον, of course, was the large fishing boat which could not be pulled up on the beach because of its size, while the πλοιάριον was the little flat-bottomed boat that was used to make the remaining distance from the big boat to the shore. It was towed behind the big boat when movements were made from one side of the lake to the other. Often, of course, such little boats were used for going about the lake independently of a big boat. Hence the τὰ πλοιάρια from Tiberias (John 6:23, 24). A careful reading of the passages involved will substantiate clearly this explanation, and obviously refutes the view of Cross and others that John often used different words to denote the same thing, simply for the sake of variety or style.

It is to be noted that John does use the same term with almost monotonous regularity when it suits his purpose to do so. In Chapter 14, for instance, between verses 15 and 31, ἀγαπάω occurs nine times and in no place does φιλέω intervene. In verse 21 of this passage ἀγαπάω appears four times with "monotonous regularity." In 13:34, a short verse of fifteen words, ἀγαπάω appears three times, φιλέω not at all. In the account of the blind man to whom Jesus gave sight (Chapter 9), οἶδα occurs eleven times and γινώσκω not at all. Ten times it is found in verses 20—31. It is maintained by some commentators that these two terms are used by John without discrimination. If that be true, it is quite unusual that he did not bow to "literary style" here and insert γινώσκω for the sake of "variety." It is strange, too, that the author of the Fourth Gospel did not appear to feel the necessity for "variety" with regard to the use of ἀγαπάω and φιλέω until he reached the very conclusion of the Gospel.

Moulton and Milligan have this to say in reply to those who believe that John employs synonyms without distinction being made in their use: "In so severely simple a writer as John it is extremely hard to reconcile ourselves to a meaningless use of synonyms, where the point would seem to lie in the identity of the word employed."[14] With this timely comment, we must turn from this phase of the argument to meet another objection to the position that in the passage under discussion a distinction is observed in the use of the two verbs.

The objection in question is founded upon the hypothesis that John's Gospel was written originally in Aramaic, or that Jesus and Peter spoke in Aramaic, which, it is claimed, had but one word for "love." Dr. C. F. Burney has written a scholarly book to prove the thesis that there was an Aramaic original of the Fourth Gospel (*The Aramaic Origin of the Fourth Gospel*, Clarendon Press, 1922). In the introduction to this book (p. 3), Dr. Burney says, "Thus it was that the writer (himself) turned seriously to tackle the question of the original language of the Fourth Gospel; and quickly convincing himself that the theory of an original Aramaic document was no chimera, but a fact that was capable of the fullest verification, set himself to collect and classify the evidence in a form which he trusts may justify the reasonableness of his opinion, not merely to other Aramaic scholars, but to all New Testament scholars who will take the pains to follow out his arguments."

In an article in The Expositor (London), R. H. Strachan has a footnote in which he says, "It is impossible to decide whether the distinction of ἀγαπάω and φιλέω was introduced by the Johannine writer in translating from an Aramaic source which had only one word, or A is responsible for the distinction in xxi. The former is the more probable."[15] Again, Bernard in his "Additional Note on φιλεῖν and ἀγαπᾶν" in his Commentary on John's Gospel in the International Critical Series (II), remarks, "John purports to give a trans-

[14] The Vocabulary of the Greek New Testament, Part 1, p. 2.
[15] 1914, 8th Series, Vol. 7, p. 267.

lation in Greek of Aramaic words spoken by Jesus." In The Johannine Theology (p. 271), Stevens says, "Moreover, it must be remembered that this conversation, in all probability, was held in Aramaic, in which no such distinction as that between the two Greek verbs could have been marked." And this statement comes from Dr. Ballantine: "In that tender last interview at the sea of Galilee, it is altogether improbable that Jesus (who afterward addressed the learned Saul of Tarsus 'in the Hebrew language,' i. e., Aramaic) spoke to Peter in Greek. Aramaic was as incapable of expressing the supposed distinction as is the English."[16]

In reply to these views, it is to be remarked:

1. The claim that John's Gospel is from an Aramaic original is founded upon hypothesis. No Aramaic original, nor the fragment of an Aramaic original, has been brought to light. The Aramaisms and the Aramaic tone of John's Gospel may be very reasonably explained on another ground, clearly and acceptably set forth by Lightfoot in his Biblical Essays (p. 128) thus: "John was not a man of the lowest class socially. He was a native of Bethsaida, and had connections or friends in high quarters at Jerusalem (xviii. 16). He would be able to understand and speak Greek from his boyhood, possibly even to write it. But he would think in Aramaic. Aramaic would mould the form of his thought. Take the case of a person writing in a language which was not the common language of his daily life, not his mother-tongue. What would be the phenomena, which his style would present? The two parts of a language in which a person writing in a foreign tongue is apt to be at fault are the *vocabulary* and the *syntax*. As regards *vocabulary*, we should not expect great luxuriance of words, a copious command of synonyms for instance. In the matter of *syntax*, we should not look for a mastery of complex and involved syntax, or of sustained and elaborate periods." The hypothesis of an Aramaic original of John's Gospel is not borne out by sufficient evidence and must be rejected as a valid

[16] The Bibliotheca Sacra, 46, 1889, p. 526.

objection to the view that a distinction is maintained in the use of the verbs ἀγαπάω and φιλέω in John's Gospel.

2. It is admitted that the conversation between Jesus and Peter was most likely in Aramaic. It may be admitted, for the sake of the argument, that there was an Aramaic original of the Fourth Gospel; but where is there proof for the claim that the Aramaic had only one word for "love?" There is in existence practically no Aramaic literature of the time of Christ. The Aramaic portions of the Old Testament are few indeed. The fact that these scant passages and a body of literature of the period several centuries subsequent to the time of Christ contained only one word for "love" is not proof that there was no other Aramaic word for "love" in use during the first century.

3. It was not necessary for the Aramaic to have two words for "love." In the Septuagint ἀγαπάω is used to translate no fewer than nineteen different Hebrew words. The translations are not all accurate, to be sure, but the Hebrew words must have been associated in the minds of the translators with some form of affection, regard or esteem. Now, if nineteen Hebrew verbs could be construed as meaning, or as associated with ἀγαπάω, is it not reasonable that several verbs in Aramaic not strictly meaning *love*, may have been translated by ἀγάπάω? Looking at the matter thus, the contention that the conversation was in Aramaic strengthens the argument for a distinction in the meaning of the Greek terms. Let us suppose that Christ asked Peter if he "esteemed" him above all else; would he not have used in Aramaic a word which was not strictly confined to the meaning "to love?" It is reasonable to think so, and there was an Aramaic verb which meant "to esteem" or "to regard" or "to account." It is given by Brown, Driver, and Briggs in their Hebrew and English Lexicon of the Old Testament (under Hashav) as h^{a}shav.

4. Whatever the words used by Jesus may have been, we should accept in good faith the rendering of these words by the Apostle John, who heard the conversation. None

of the Gospel writers was more careful concerning details than was this writer. Why follow him in so many places where like points of accuracy are involved, and desert him here? If we accept his Gospel at all, we should accept the critical text as we have it.

We conclude, therefore, that neither the hypothesis of an Aramaic origin of the Fourth Gospel, nor the probability that Jesus and Peter spoke in Aramaic, is a valid objection to the view that there is a distinction in the verbs in John 21:15-17.

One other mistake which has been made in the treatment of this passage must be pointed out. It is the mistake of studying the verses 15-17 apart from the larger context. John's Epilogue (Chapter 21:1-23) is a unity, and it is faulty exegesis to isolate these verses from the remainder of the passage. This improper method many commentators have followed. Misinterpretations have resulted. Perhaps the worst of these is that which makes the πλέον τούτων, "more than these," of verse 15, refer to the other disciples who were present. According to this interpretation, Jesus is made to ask Peter, "Do you love me more than these other disciples love me?" The list of scholars who have adopted this interpretation is a long and distinguished one, including as it does Plummer, Godet, Meyer, Moulton and Milligan, Woolsey, Warfield, Strachan, Vincent and Wescott. Bernard and Dods, both proponents of the view that there is no distinction in the verbs, believe that πλέον τούτων refers to "the boats and the nets and the fishing to which Peter had returned after the Passion and the Resurrection of his Master."[17] These two scholars have taken the larger context into consideration in arriving at this view, and rightly so, but they have failed to grasp the importance of Peter's return to the old life and have thereby missed the light which this fact sheds upon the questions put to Peter by Jesus and his use of terms. After all, they, like the others, have shut themselves up to the verses 15-17, for although they seem to see Jesus pointing toward the boats and nets,

[17] John, II, (Bernard), in International Crit. Commentary, p. 705.

they fail to grasp the significance of these as symbols of the crisis that had come about with the return of Peter and the disciples he took with him to the former occupation and the old life in Galilee.

Having given due consideration to the errors of approach to the interpretation of this passage, and the misconceptions that tend to becloud the entire problem, let us proceed with our own interpretation. We shall begin with the consideration of what led up to the conversation between Christ and Peter. And here, we take up again the discussion concerning the meaning of the πλέον τούτων, the "more than these," of verse 15. Why did Jesus ask Peter, "Simon, son of John, lovest thou me more than these?"

The answer is to be found in Peter's announcement to his fellow-disciples, recorded in the 3rd verse of this chapter. That announcement was, Ὑπάγω ἁλιεύειν, "I am on my way to go on fishing." Ἁλιεύειν is in the present tense, and therefore expresses linear or continuous action. The English "I go a fishing," or as some commentators have it, "I am off to fish" (Bernard and Dods), does not correctly render the force of the present tense. Peter meant that he was going back to his old business and that he was to continue at it. The fact that Peter carried with him four, and perhaps six, of the Apostles, all evidently bent upon resuming their old occupation, precipitated what was a crisis indeed.

That the author of the Fourth Gospel himself in later years realized the turn in events and the gravity of the situation, is fully indicated: (1) In that an addition to his Gospel was called for as a reminder of and an explanation of these events for the benefit of the Christians of the early Church. (2) The way in which the Apostle relates these events to the "manifestation" of Jesus. The events of this chapter are chronicled under the statement, "After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise" (v. 1). Actually Jesus did not manifest himself until after Peter's announcement, followed by his return with the other

disciples to the fishing business; the inference is that the conduct of Peter and the other disciples called for another "manifestation" of Jesus. (3) The care with which five of the Apostles who returned to the old life are named and identified. (4) The painstaking detail with which the narrative of events is given. Distinction is made, for instance, between the τὸ πλοῖον, "the boat" (v. 6), and the τὸ πλοιάριον, "the little boat" (v. 8); reference is made to Peter's being partially clad, his putting on his fisherman's coat before jumping into the shallow water to go to land (v. 7); the exact number of fish caught is given (v. 11), etc.

Again, the gravity and importance of these events are seen in the anxiety over the situation manifested by Jesus; in the nature of his "manifestation;" in the things he did and in the words he spoke. These may be briefly stated as follows:

1. He showed himself to be Jesus—the same person the disciples had known before his crucifixion. This he wished the disciples to understand: he was the same Jesus. Hence, he eats with them, himself handing them the bread and the fish (vv. 12, 13, 15). This explains John's remark, "And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord" (v. 12). It was important that these men should know that the Lord—the same Lord they had been with and served before his death—was still alive.

2. The Lord manifested himself in his supernatural power. Hence, the performance of the miracle which filled the net to the breaking point. (vv. 6, 11). Thus was attested, after his ignominious death, his claim to be the Son of God. The Son of God demonstrates in this particular miracle his superiority over the old life to which these, his professed followers, had returned; he was able to fill their empty net with fishes.

3. Jesus manifested himself as the giver of life. Such was the lesson of the meal of bread and fish, which he himself prepared and gave to the disciples (vv. 9, 12, 13).

4. Jesus welcomed his disciples, not only as partakers of the life he provides, but as helpers in passing this life on. This is the interpretation we are warranted in making of the symbolism of vv. 9-12. As a result of the exercise of his supernatural power, the disciples had been provided with a great catch of fish, but Jesus invites them to add of their fish to what food he had already prepared. They are workers together with him.

5. Having demonstrated to these men he had so carefully trained for three years that he was the same Jesus they had known; having shown them that he was the Son of God; suggesting in symbolic action that he was also the giver of life and that they are to co-operate with him in sharing life, Jesus seeks from these men an avowal of their choice of him over the old life to which they have returned, a declaration of their undying devotion to his cause. When breakfast was finished (note the close sequence, *ὅτε οὖν ἠρίστησαν*), Jesus turns and begins to question Simon Peter, but the questions are asked in the presence of all and are meant for all.[18] Peter is still the leader of what remains of the "Twelve." With each avowal of devotion that Peter makes for himself and the others, a charge is given by Jesus: first, "Feed my lambs;" then, "Shepherd my little sheep;" finally, "Feed my little sheep." The undershepherds had gone fishing; Jesus, giver of life, stands pleading with them, who have been taught to join with him in passing life on to the great unshepherded flock. Touching and tender indeed is the refrain as Jesus speaks of the "little lambs"—"*my* little lambs" (*τὰ ἀρνία μου*), and of the "little sheep"—"*my* little sheep" (*τά προβάτιά μου*). He is thinking of multitudes down the ages, like those he had seen in Galilee and Judea, and had been distressed over, because they were "as sheep without a shepherd." Peter answered for himself, but in his avowals of love were the avowals of all.

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[18] For a similar instance see Mark 8:32. Peter remonstrated with Jesus when the latter predicted his rejection and death at the hands of the authorities, whereupon Jesus "turning about and **seeing his disciples,** rebuked Peter."

6. Jesus having thus secured the pledges of loyalty, now enforces in symbolic fashion the lesson of *following him.* Jesus paints a picture of the future trials in store for Simon Peter and suggests that he will die a martyr's death (vv. 18, 19). Turning away from the little group, he calls to Peter, as if to say, "Though the way ahead of you be dark, nevertheless"— "*keep on following with me*" (ἀκολούθει, present tense: μοι associative instrumental case). John wanted to follow also, and Peter became inquisitive (vv. 20, 21), whereupon, Jesus drove home another lesson, namely, "*You* keep on following with me" (σύ emphatic, μοι ἀκολούθει), as if to say, "You must not order your devotion to me by what others may do; your chief business now is to follow on with me." There is the suggestion here, too, that Jesus meant to convey to Peter the idea that the other disciples would follow him (Peter) in following Jesus. He was still, as he had been, the leader of the "Twelve."

With this view of the entire course of events before us, it is well to consider in detail some of the points in vv. 15-17. In the light of our careful study of the entire Epilogue, we must conclude in regard to the πλέο ντούτων, the "more than these" of v. 15, that this phrase refers to the old life and business to which the disciples had returned. The comment of Dods is pertinent here. He asks, "Would the characteristic tact and delicacy of Jesus have allowed him to put a question involving a comparison of Peter with his fellow-disciples?"[19] Jesus is not concerned with whether or not Peter loves him more than the other disciples; nor is his object the restoration of Peter to the "apostolic office," a view advocated by Meyer, Bernard and Godet. Jesus may have wished to restore Peter publicly to his apostolic office, and the "restoration" may have resulted from this conversation, but the overwhelming concern of Jesus is that Peter and the other disciples shall be more devoted to him than they are to the business of fishing and the old life he called them *from* to become "fishers of men." The issue is sharply

[19] John in The Expositor's Greek Testament, ad loc.

drawn; there must be choice between serving Christ and following the old life. Peter is still, as in the old days, the leader and spokesman; Jesus, as he had often done before, addresses him. "Do you love (ἀγαπᾷς, that is 'Do you esteem, regard') me more than these?" is the Lord's searching question when breakfast had been finished, and as he pointed, no doubt, to the nets, the fish and the boats. The verb ἀγαπάω carries with it, as it often did, the connotation of choice or preference. As much is suggested by the πλέον τούτων.

We are not to translate the verb as "prefer" or "choose," but we are to understand that when it is rendered "love," it is love which embodies choice, choice that is deliberate and reasoned. The entire historical background of the term offers ample evidence of this position with regard to the meaning of the verb.

Peter's answer to Jesus' question is Ναί, "Yes;" or Ναί, Κύριε, "Yes, Lord." The ancient manuscripts were not punctuated, so the accepted text may or may not represent the true flow of the writer's thought. Both Westcott and Hort and Nestle have it: Ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε, as also Peter's reply to the second question of Jesus is punctuated.

Assuredly, the way is open to observe a stop equivalent to our semi-colon, or even to place a period, after Ναί, or after Κύριε. If such punctuation is adopted, Peter at once affirms that he has a higher regard for his Lord than for the old life, that he chooses him in preference to the old business. This is what one would expect Peter to do. But Plummer and others think that Peter disregarded πλέον τούτων. "Not only does he (Peter) change ἀγαπῶ to φιλῶ," says Plummer, "but he says nothing about 'more than these': he will not venture any more to compare himself with others."[20] Bernard makes the Ναί a point in favor of the view that ἀγαπάω and φιλέω are absolute synonyms here. He says, "Peter is represented as saying 'Yes' to the question ἀγαπᾷς με; ναί, φιλῶ σε in his answer. This is fatal to the idea that

[20] St. John, in Cambridge Series, ad loc.

Peter will not claim that he loves Jesus with the higher form of love called ἀγάπη, but that he ventures only to say that he has φιλία for his Master. For why should he say 'Yes,' if he means 'No'?"[21] Ours is not a defense of the theory that Jesus had in mind a "higher" word rendered by John as ἀγαπᾷς, but it must be pointed out in reply to Bernard that he has disregarded two important words in arriving at his conclusion, namely, σὺ οἶδας. Regardless of the punctuation, Peter's *added* declaration is "*Thou* (σύ emphatic) knowest (intuitively) that I *love* thee." The emphasis here is upon σύ, "thou," and φιλῶ, "love." It is wrong to emphasize οἶδας, "knowest." It is not, "Thou *knowest* that I love thee."

So, therefore, what Peter says immediately to Jesus is, "Yes," or "Yes, Lord." By that he means to say that he has a higher regard for his Lord than he has for the old life. But he does not stop with this declaration. His devotion to and his consuming love for Jesus will not be satisfied with a simple "Yes" to the searching question of Jesus. He has something to say on his own part. Appealing to his Lord's power of intuition and perception, he declares further, "*Thou* knowest that I love (φιλῶ) thee." More than choice, more than preference, more than esteem, is the passion which surges in Peter's soul. With his φιλῶ σε Peter adds to and beautifies these, warming them with the fires of human emotion, kindled anew as he stands again in the presence of him whom he had loved and lost for a while.

As if to echo that other charge, "If ye love me, ye will keep my commandments" (John 14:15), Jesus pleads with Peter and the others, "Feed my little lambs."

Jesus puts another question to Peter. It is different from the first. Jesus leaves off reference to the old life now; he accepts Peter's declaration that the regard he has for him is greater than his regard for the old life; deeper now he probes into the heart and mind of his disciple; no room is

[21] Gospel According to John, II, in International Crit. Com., pp. 703-4.

left now for Peter to compare his devotion to Jesus with anything; the question is simply, "Do you love (ἀγαπᾷς) me?" that is, "Do you esteem, do you choose me?" Again Peter's reply is Ναί, Κύριε, "Yea, Lord," and he quickly adds the former declaration of deep devotion: σὺ οἶδας ὅτι φιλῶ σε, "You know that I *love* you." "Be a shepherd (ποίμαινε) to my little sheep," is the answer of Jesus to this second declaration of love.

But Jesus has a third question, different from either of the other two; deeper still Jesus plunges into the depths of Peter's heart; the climactic question has come; Jesus is to make Peter's own voluntary avowal of unbounded devotion these two times the final test; the final question is, φιλεῖς με; "Do you *love* me?" And here John breaks in on the record of the conversation to give an eye-witness' report of the effect of this last question on Peter. He writes, "Peter was grieved because he said to him the third time φιλεῖς με;"—"Do you *love* me?" What could have grieved Peter? The view of Woolsey is typical of some of the explanations given by commentators in answer to this question. He asks, "Was this grief awakened by the recollection of the words, "The cock shall not crow till thou hast denied me thrice'?"[22] But John does not say that Peter was grieved because Jesus asked *three times* (τρίς), φιλεῖς με; but because he said *the third time* (τὸ τρίτον) φιλεῖς με. It was a different question from the second or the third. It was that Jesus interrogated him as to his own twice volunteered declaration of strong personal devotion that caused Peter to be hurt.

Peter, longing now to convince his Master beyond question of his great love, appeals again to the power of Jesus to read men's hearts (πάντα σὺ οἶδας, v. 17), but this last question of Jesus calls forth from Peter an added appeal; it is σὺ γινώσκεις ὅτι φιλῶ σε (σύ, emphatic; γινώσκεις emphatic)—"*Thou knowest* that I love thee." By this Peter means to say that by this time Jesus has taken knowledge, has come

[22]Andover Review, Vol. IV, August 1885, p. 183.

to know, that he knows as a result of what he has seen in Peter's face, by what he has heard from his lips, that he loves his Master. Once again Jesus gives a charge. It is Βόσκε τὰ προβάτιά μου, "Feed my little sheep." Thus does Jesus accept Peter's avowal of great personal devotion, his φιλῶ σε. There is no "coming down" to "Peter's level." Rather does Jesus, master psychologist that he was, so conduct his examination of his disciple that there is a progression in the penetrative power of his questions; so that, when he is done, the gamut of Peter's emotions has been run and his heart laid bare.

Peter has confessed great love and well he may, for there are fiery trials ahead. This undivided and overwhelming devotion for the Man of Nazareth and the Lord of Glory must meet even greater tests than this test on the shores of beloved Galilee. Of these Jesus warns the spokesman of the Twelve, and because they will come, he gives a final command; it is: "You follow on with me!" (v. 22).

Facing Pastoral Problems.

G. S. Dobbins, *Editor*

The Psychological Approach to Religion.

A Guidance Course in the Literature of Psychology As Related to the Work and Problems of the Modern Pastor

The Problem Stated:

How may the pastor become acquainted with the most significant books in the field of the psychology of religion, and how may he utilize this new science in meeting the everyday demands made upon him as a Christian minister?

Psychology is the newest as well as the oldest of the sciences. Broadly speaking psychology is the systematic study and interpretation of the facts of human nature. The Psychology of Religion is this study applied to the phenomena of religious experience. Every Christian minister is of necessity some sort of psychologist. He has arrived at some view of human nature, he has learned to make some kind of classification of groups and individuals, he has been made to observe the difference between normal and abnormal conduct, he is constantly confronted with the necessity of dealing with people who are "queer," "cranky," "peculiar," "temperamental." He has learned that somehow he must find the key to each individual's inner life, if he is to deal effectually with that individual. He knows full well that he must continually devise stimulating conditions that will bring about more or less desired responses. Much of his work with people is often of a haphazard, trial and error variety, based on nothing more than common sense and past experience. If he has an abundance of common sense, and is able wisely to use past experiences, he may succeed fairly well; but common sense is all too uncommon, and learning by experience is extremely expensive.

Scientific psychology undertakes to reduce to a minimum guess work, haphazardness, trial and error, and to replace them with accurate data, dependable procedure, and verifiable results. Psychology makes no claim to be a substitute for common sense and reflection, nor can it ever hope to take the place of the revealed truths of the Scriptures, the guidance that comes through prayer, and the leadership of the Holy Spirit. But psychology does undertake to provide more accurate knowledge of human nature and conduct, a better understanding of the varieties of experience, and reliable technique for dealing more satisfactorily with people on the basis of their characteristic needs and capacities.

Psychology cannot be profitably studied with the use of books alone. "The proper study of mankind is man." The true psychologist is a student of living people, and books are but the tools which he uses in his work. The student who undertakes this course in reading should therefore realize at the beginning that his most valuable study will be in the laboratory of his own life and the lives of those about him. The literature of the subject has grown amazingly within the past fifty years. Indeed, fifty years ago there was scarcely a book in print that would now be looked upon as a vivid discussion of the science of psychology. It is manifestly impossible to suggest anything like an exhaustive reading list for this brief survey course. The purpose rather is to introduce the student to a few outstanding books dealing with the several most significant phases of the subject as a whole.

The plan is simply to suggest the books somewhat in the order of the development of the study, with brief comments on each book to indicate its peculiar contribution and value. The student, having read the book, will write a brief critical review in which he will seek to bring out the following main points: (1) The author of the book—his position, his other writings, his background, whether radical or conservative, whether belonging to the present or to a past generation. (2) The viewpoint of the book—whether scientific or popular, whether structural or functional, behavioristic or dy-

namic, deterministic or purposive, rationalistic or evangelical, radical or conservative, heterodox or orthodox. (3) Source of materials—personal experience, observation of the experiences of others, religious literature, religious customs and beliefs, religious ceremonials, modern social conditions, mystical experience, scientific investigations and research, etc. (4) Subjects chiefly stressed—physiology, neurology, case history, racial experience, scientific methodology, abnormalities of personality, philosophical implication, psychiatric method, educational corollary, religious significance. (5) The book's chief contribution—to the literature of the subject, to practical science, to education, to the church, to the social order, to the vocational religious worker, to the spiritual life, to the Kingdom of God, to you as an individual.

1. The History of Psychology, by W. B. Pillsbury, Ph.D. Published by W. W. Norton and Company, Inc., 70 Fifth Avenue, New York. 325 pages.

The best comprehensive, brief history of the development of psychology from its ancient primitive beginnings to its present status. The book is objective and impartial, having no particular viewpoint to establish and no special school of psychology to champion. This is the best book with which to begin the study of psychology.

2. Psychology—A Study of Mental Life, by Robert S. Woodsworth, Ph.D. (Revised edition). Published by Henry Holt and Company, New York. 580 pages.

This is perhaps the best introduction to the study of psychology as a modern science. Professor Woodworth has condensed into a single volume a discussion of the matters of chief importance to the beginner in psychology. This is a standard university textbook, and is commendable for its accuracy, sound scientific viewpoint, human interest, readableness, and excellence of English style.

3. Introduction to the Psychology of Religion, by Frank S. Hickman. Published by the Abingdon Press, New York. 588 pages.

Of the many texts which have undertaken to introduce the student to the modern scientific psychological study of religion, this is perhaps the most valuable and acceptable. The author's purpose is description rather than argumentation, yet he does not play down the purely religious factors. The book deals with such essential subjects as "Religion and the Religious Mind," "Major Factors in Religious Experience," "Genesis and Growth of Religious Experience," "Worship, Prayer, Belief in God, Belief in Inspiration."

4. Recent Religious Psychology, by A. Rudolph Uren, Ph.D. Published by Charles Scribner's Sons, New York. 280 pages.

This volume is in reality a conspectus of the literature of religious psychology as it has developed in the United States. Seven representative authors and their chief writings are reviewed and evaluated—Starbuck, Coe, William James, Pratt, Ames, Stratton, Leuba. The book is reasonably accurate and discriminating, and the author's critique may be relied on with considerable assurance. This book gives a good general view of the movement in the field of religious education from Starbuck and James to the present day.

5. Psychology of Religious Experience, by Francis L. Strickland. Published by the Abingdon Press, New York. 315 pages.

Professor Strickland makes no apology for being an evangelical Christian, and proposes to discover the apologetic values of religious psychology for the Christian faith. The book has much excellent homiletical value, and meets the behavioristic and rationalistic psychologists on their own ground. The book is not solely scientific, but the author has a good grasp of the essentials of psychology and is not bent simply on making a case for Christian orthodoxy. He deals with such subjects as "The Nature of Experience," "The Nature of Religious Experience," "The Method and Task of Psychology in Religion," "Religion in Childhood," "Religion in Adolescence," "Conversion and Evangelism," "Faith in

God," "The Nature of Worship," "Religious Mysticism," "Faith in the Continuation of Personal Life."

6. Psychology and Morals, by J. A. Hadfield. Published by Robert M. McBride and Company, New York. 188 pages.

This is an epoch-making book which paved the way for an escape from Freudianism with its overemphasis on sex, dreams, symbolism, psychoses, psychoanalysis, and the like. Dr. Hadfield, an English physician of high repute, was confronted with the problem of shell-shocked soldiers who had become mentally deranged because of their unbearable experiences under fire. His application of principles of mental therapy to these unfortunate men yielded remarkable results, and led to the modern branch of medicine known as psychiatry. Dr. Hadfield early discovered the enormous role played by religion in mental recovery, and wrote the book under consideration out of a wide experience in which he arrived at a philosophy of the organized "self," the will, the ideal, self-realization, evil; and a simple and sane system of therapeutics which is now the basis of modern psychiatric practice. Much that Dr. Hadfield wrote is now somewhat out of date, but the book is intensely interesting and exceedingly valuable because of its pioneering.

7. Essentials of Psychiatry by George W. Henry, M.D. Published by the Williams and Wilkins Company, Baltimore. 304 pages.

Within recent years a knowledge of psychiatry has come to be considered a fundamental aspect of the physician's equipment. Specialization in this field has given us the modern psychiatrist. Psychiatry has become a recognized "branch of medicine which deals with the investigation, diagnosis, and treatment of disturbed personality functions, and has emerged from that stage of its evolution when it was concerned with the observation and classification of this type of specific field, and is now seeking for a conception, consistent with the method of science, which will explain the cause, meaning, and purpose of these deranged personality functions with their resulting disturbance of

social adjustment and assimilation." This volume by Dr. Henry concerns itself largely with the problem of personality-classification. The author undertakes to classify and describe some seven different types of psychoses, or psychoneuroses, and then devotes the few remaining chapters to principles of treatment. The pastor will find this classification and description exceedingly illuminating and valuable as he turns to the "difficult cases" with which he constantly has to deal, and finds them falling into one or another of the types described. The principles of treatment are approved by the best experience of medical practioners in this field.

8. Modern Clinical Psychiatry, by Arthur P. Noyes, M.D. Published by W. B. Saunders Company, Philadelphia. 485 pages.

Dr. Noyes, superintendent of the State Hospital for Mental Diseases, Rhode Island, is perhaps the outstanding authority in his field. In this treatise he is not so much concerned with classification and description as with an examination of the causes and nature of mental diseases and effective treatment looking toward improvement and cure. He defines psychiatry as "that branch of medicine which deals with the genesis, dynamics and phenomena of such implicit behavior as disturbs the happiness or efficiency of the individual and of such explicit behavior as disturbs his relation to the social groups. Expressed in simpler terms, it may be said that psychiatry is concerned with the developmental forces and processes and the clinical manifestations both of morbid inner experiences and of such overt behavior as interferes with one's social adjustments." Thus we see how the field has widened until it includes not merely those who have reached the point that they must be confined in institutions, but deals also with that very large segment of the so-called normal population that has fallen into mental ill health and is in need of the services of a competent mental and spiritual counsellor. The striking thing is that the work of the scientific psychiatrist parallels at so many points the daily routine of the busy pastor. There is no thought,

of course, in recommending this book and the volume by Dr. Henry, that the pastor shall undertake to be a psychiatrist. These books are to be read because they throw light on the same human nature and its problems with which the pastor must constantly deal, giving to him information and insight which he probably could not otherwise secure, and indicating certain lines of procedure which will make his work far more effectual than if he were not in possession of these essential facts and their interpretation.

9. The Psychology of Religious Adjustment, by Edmund S. Conklin. Published by The Macmillan Company, New York. 340 pages.

A competent psychologist, professor of psychology in the University of Oregon, the author of this book has undertaken to translate some of the findings of modern applied psychology into the language of religion. He frankly disclaims any special knowledge of theology, but confesses his long association with religious people and his deep and abiding interest in religious experience. The author is everywhere reverent, and displays the attitude of a devoted religious layman toward the church and the things of religion. He states that his aim is that of "seeking merely to bring together facts and psychological interpretations of religious conduct, and to consider them in the light of contemporary psychological thought." The book is especially valuable as bridging the chasm between the religious or anti-religious propagandists using psychology as a means to an end, and the purely scientific psychiatrists who practically ignore religion except as it may be a factor in accounting for disturbed personality. Professor Conklin has long been a lecturer in classes made up of ministers and theological students, and has done much to reconcile religion and psychology.

10. Pastoral Psychiatry and Mental Health, by John Rathbone Oliver, M.D. Published by Charles Scribner's Sons, New York. 330 pages.

Dr. Oliver has taken the next inevitable step—the adaptation of principles of psychiatry to the use of the Christian

pastor, and a bringing of its technique within the range of the average minister's understanding and utilization. Dr. Oliver is peculiarly qualified for this service. He was educated to be a Roman Catholic priest. He then gave up the priesthood and went in for a thorough medical education. His deep interest in religion remained, however, and was broadened by his contacts with Protestant ministers in his work in John Hopkins University, where he became associate in the History of Medicine. He became greatly concerned over the treatment of prisoners who were evidently mentally deficient, and over the practice of sentencing men and women convicted of crimes without reference to their mental responsibility. His interest and ability led to the Court of Baltimore turning to him for expert advice as to the disposition of cases where mental difficulty was involved. At length Dr. Oliver turned to psychiatry as a specialty, and has made a notable record in this field. A book written by him, addressed to pastors of Christian churches, should of necessity have many elements of practical value. The students will of course read the book with discrimination, realizing that the author's training as a Catholic colors his viewpoint, and always keep in mind that the value of the book lies not in its theological assumptions but in its amazing insight into human nature and its invaluable suggestions for dealing with personality maladjustments.

11. Pastoral Psychology, by Carl R. Stolz. Published by Cokesbury Press, Nashville, Tenn. 260 pages.

We come at length to a book written by an evangelical Christian minister, designed primarily for the use of pastors who seek further guidance in their work with individuals, and are candidates for the Christian ministry. Dr. Stolz is dean of the Hartford School of Religious Education, a department of the Hartford Theological Foundation, an institution known for its sound faith and its high standard of scholarship. Dr. Stolz has written this treatise out of many years of experience as pastor and teacher, and has brought

to it a thorough knowedge of the psychology of religion and of modern psychiatry.

The author begins by pointing out the need for the psychological approach to pastoral work. He then presents the psychological conception of the organization of personality, and shows how this intricate thing we call "the mind," or "the self," or "the soul," becomes disorganized and deranged. He begins, in common with the psychiatrist, with the importance of childhood and adolescence, and stresses the necessity of the development of emancipated personality in children and in youth. Taking his lead from the professional psychiatrist, he understakes a classification of people such as are to be found on the rolls of the average church, and gives a new viewpoint as to the pastor's study of his constituents. Much of the emphasis of the book from this point forward is placed on the reconstruction of adults. He attacks the old fallacy that an adult cannot be changed, and sets forth conditions which may result in the religious transformation of adults. He makes religion "a rallying center," and shows the tremendous part that religion plays in the readjustment and re-education of the maladjusted individual. Exceptionally valuable are the chapters dealing with "The Complex," "The Inferiority Disposition," "Fear," "Sexual Conflicts," "Protective Responses."

The closing chapters on diagnostic methods and curative principles are of greatest practical value to the pastor. Every successful pastor will recognize many of the procedures as methods familiar to him and his fellow workers, but he will also discover an accuracy of description and a scientific methodology of approach that will stimulate to the determination to be a better workman, handling more nearly aright both the Word of Truth and the raw materials of human nature. The final chapter on Pastoral Counselling digs deep into the pastor's own inner life, and points the way to make his "pastoral visiting" and the calls which are constantly made on him in his office or study of vital value rather than, as is so often the case, a waste of time.

Here are books which might well constitute a year's reading. Perhaps the busy pastor will select half of them, reading one every two months, with two months off for vacation. The serious student of the subject might well set as his goal the reading of one of these books a month, with a careful review of each volume as suggested above. Such a course of reading would open up new worlds, would stimulate to fresh thinking, would give new zest and enthusiasm for pastoral service, and would yield rich dividends in results accomplished for hungry-hearted and needy individuals. An inevitable by-product would be the enrichment of the pastor's preaching, which would almost certainly become more pointed and personal, and therefore more fruitful of result, because of his deeper insight into this strange and mysterious thing we call human personality, and his better understanding of present-day human problems and needs.

Life Factors and Tendencies.

Four Hundred Years of the English Bible.

THE MANAGING EDITOR

This issue is appearing the same week in which four hundred years ago—October 4, 1535—Myles Coverdale's first Bible in the English language came from the press. No adequate appraisal of this event is possible. It's meaning for every phase of English civilization, and for the significance of the English speaking peoples for the progress of the human race in these four hundred years, is beyond imagination. The celebration of this epochal achievement is a challenge to the present generation to reappropriate the Bible, to give it a more normative force in our whole order of life, to interpret its letter in terms of its spiritual value; to promote with fresh vigor its availability for all men in their native tongues. It is not eloquent praise that is called for but honest application to personal and to social life.

A celebration of the four hundred years of the English Bible has been arranged to cover a period of some ten weeks, October 4—December 12. It is hoped that on some Sunday within this period every church in America will in some program take account of this history, and in various appropriate ways promote Bible study, seek enlarged appreciation of the Bible in all forms of our life, especially in the homes, and the possession and reading of the Bible by every individual.

A revival of Bible reading and Bible study throughout Christendon would be a surpassing means of spiritual revival and of finding solution for the many baffling ills and sins of modern society and the social order. A "National Committee," Box 36, Station D, New York City, will supply helpful material.

Is the World Big Enough?

The issue of War or Peace hangs in the balance as this number of the Review and Expositor is being made up for the press. The tragic fact is that if war is averted it will not be because of the triumph of reason, the consideration of moral values, or the persuasion of brotherhood: in the determining last moment, it will be due to Mussolini's fear of England's ships and guns. Italy will be surrendering, for the moment, a move for imperial expansion to a conviction that to make the move is to invite almost certain destruction. Even that is a gain, but it is no victory—gain of time, opportunity for further working of spiritual, human, rational factors in the making of history.

It is time for the leaders of men to face with utmost realism the fact that there is no longer room in the world for the human race as it is now organized and constituted. The arena is too small, far too small, continuously less ample, for all its nations, races, cultures, religions, if we are still to place uppermost nationalism, race pride and arrogance, cultural conceit or religious competition and imperialism. Unless these can be transcended and put aside for other motifs there is nothing to it but to kill one another off whenever and wherever the pressure of crowding becomes too tense for adjustment. So long as each group says to all others: "Stand back, make room, or accept subordination," from now on destructive clashing, irrepressible conflict will prevail. Only ruin can follow such a course. There is a better way. Have we sense enough to find and follow it?

There is room enough for all the excessive populations of Japan and of Italy: but not if they insist on being, first of all, Japanese and Italians in new regions into which they go. Nor can it be expected or hoped that they will cease to be Japanese or Italians if their seeking room in Mangolia or in Ethiopia means that *they* must there, wholly and sud-

denly, substitute one racial heritage and national loyalty, and cultural system with another, and different. If the country in which room and opportunity are sought imposes inferiority of status on the new comers, or demands immediate conformity and loyalty to a sectional and sectarian system, there is no hope of quick adjustment.

All the people who make their home in a natural economic and cultural geographical unit ought to constitute an organic unit of humanity, to contribute their share and receive their share of the life materials and life meanings of the whole of mankind. For this unit there should be an autonomous administration, related and relating itself to all other such units. Every one making his home in that area would automatically become a "citizen" of that unit.

If some one says that is sheer idealism the reply is that we must have such an ideal and honestly seek to realize it, or our provincial, sectarian groups will more and more hinder, exploit and destroy each other, and destroy themselves. That this calls for a new type of humanity is just what we have said before in these pages. Certainly it calls for a new humanity. Paul long ago set it down as the task of Christianity to produce a new, united humanity. And Paul was only stating the corporate goal of Jesus' declaration to the 'rulers in Israel': "Ye must be born again." Rulers and people must be reborn into a new conception of their rights, relations and responsibilities in the world. And they must be reborn into a heart and a will for brotherhood.

Book Reviews

I. WORSHIP AND DEVOTION

Our Heritage in Public Worship. By the Rev. D. H. Hislop, M.A. Charles Scribner's Sons, New York. 1935. 342 pages. Price $4.50.

Within recent years there has been a revival of interest in worship. Ministers and their congregations have recognized that the service of worship is more than "opening excercises," and that we may learn something even in our free, democratic churches from the dignified and noble forms of worship which have been devised through the Christian centuries and used in liturgical churches. The Scottish church has made more of worship than American Presbyterians, though without the objectionable formalism of the Roman Catholic or Episcopal church.

This book grew out of a series of lectures given in Trinity College, Glasgow, in 1933 as the Kerr Lectures. The lectures were intended primarily for the divinity students of the Church of Scotland, and this, together with the fact that the lecturer holds orders in the same church, inevitably gives color to the viewpoint. The author claims with unashamed pride that the Scottish church has a heritage in the worship of the Roman churches, as well as in that of the churches of the Reformation. He is concerned to trace and evaluate this heritage, which he does by studies in worship in the New Testament, of worship in the Eastern and Roman churches, of studies of non-Roman Western rites, following which are critical descriptions and discussions of Lutheran worship, of Reformed worship, of Anglican worship, of Quaker worship through silence, of Eucharistic worship, and of weekly and of daily worship. There is an exceptionally fine chapter on symbolism, or the drama and beauty of worship.

The author is a qualified church historian. He has made a unique contribution in this study of worship in the light of Christian history. A new understanding of the various types of worship which have developed in historic religious bodies, including Catholic, comes to the reader as he sees how these varieties of worship grew out of human conditions, and reflect men's earnest though often mistaken gropings after God. There is no brief for any particular kind of worship, but a sympathetic treatment of backgrounds out of which the worship of major religious bodies grew, and evaluation of each type in the light of history, its purpose, its deviation from the original New Testament type. The book will make a valuable addition to the library of the minister who is concerned to make worship more worshipful and fruitful in his church and in the lives of his people.

G. S. Dobbins

Polity and Practice in Baptist Churches. By William Roy McNutt, D.D. The Judson Press, Philadelphia. 1935. 268 pages. Price $1.50.

It is with much interest and gratification that attention is called to this excellent work dealing with Baptist polity and practice as reflected particularly in the churches of the Northern Baptist Convention. The author is professor of practical theology in Crozer Theological Seminary. He has served as the pastor of some of the leading Baptist churches of the North, and has had wide experience in church and denominational affairs. One is struck at once with the scriptural and practical viewpoint of the author. He takes the historic position of Baptists that a sound church polity must grow out of principles laid down in the New Testament, but that practice, based on these principles, must be suited to conditions and needs of the modern world. Dr. McNutt does not strive for the original at the expense of the traditional regarding the church and its work. He follows the great main facts of Baptist belief regarding the church and its

functions. He gives much attention to the doctrines of the church, as derived from a study of the New Testament, from the practice of the early churches, and from history. What follows is an effort to show how Baptists have undertaken to make practical application of certain fundamental doctrines out of which have grown their conception as to officers and leaders, the meaning and source of authority, the place and significance of the ordinances, how churches come into being, how they are associated together for co-operative ends, and how this desire for interdependence in this midst of independence has brought about the State and National Conventions and the larger and more inclusive groupings.

The reader will be especially interested in Dr. McNutt's chapter on "Co-operative Unity, Federation, Organic Union." The author faces frankly the imperative demand for a more solid front on the part of all evangelical Christians, but points out somewhat sorrowfully the failure of certain union movements and the "Community church." He thinks that the way of success lies more along the line of federation, though here again he confesses that his evalution of these experiments of federation of denominations is rather negative. "Five denominations (he arbitrarily states the number) in close co-operation would possess all the advantages, it seems to us, of organic union and none of its disadvantages." He suggests co-operation through a congress, a council, with functioning boards and committees, which he thinks would provide "the united front and the effective impact." With considerable eloquence the point is argued that Baptists can and should allign themselves with a movement for vital federation that would link together the major religious denominations of the United States in such a way as to preserve the autonomy and historic character of each, but unite all around certain common acceptable centers. He even goes so far as to suggest that two of these five major denominations might well be the Eastern and Western Catholic churches, three being composed of present-day Protestant bodies, one representing each of three types of

polity, Episcopal, Presbyterial, and Congregational. Details of such a federation are rather wisely withheld.

The discussion is closed with an excellent chapter on "The Kingdom and the Churches." The entire discussion is suggestive and challenging, and the book will no doubt find its place among the authoritative references concerning the much debated question which will probably always be with us in the realm of polity and practice.

G. S. Dobbins

The A. B. C. of the New Testament. By Bernard C. Clausen. Revell. Price $1.50.

By the happy device of an alphabetical acrostic Dr. Clausen has gathered twenty-six great texts or subjects, beginning with "Ask, and it shall be given you" and ending with "Zaccheus." The treatment of the texts receives the author's usual practical turn. With none covering more than five or six pages these sermons should serve well as devotional readings and spring boards for pastors.

J. B. Weatherspoon

The Holy Spirit. By Dr. W. T. Rouse. Baptist Sunday School Board, Nashville. 1935. 230 pages. Price $1.00.

The author of this little volume is a great student and believer of the Word of God, and has been used mightily by the Holy Spirit both as teacher and preacher. This book impresses one more as a devotional and inspirational treatment than as a presentation of the doctrine of the Holy Spirit: it is Biblical, but not Biblical Theology.

One believes that there are several rather "strained uses and interpretations of Scripture, and perhaps, the too frequent use of certain verses, also, one feels, there are many unequivocal utterances, substituted for a "tackling" of the

real problem. This enhances the tendency to "preach" when teaching and discussion seem to be demand.. One believes that the Grammatio-Historical method of dealing with the Scriptures is in the author's favor very much more often than he employs it.

There are seventeen short chapters, each outlined for study. Each chapter presents some aspect of the personality, the Deity, or some characteristic or work of the Holy Spirit. These are often set forth in connection with some other phase of Christian activity, thus affording opportunity for expressing the author's views on several related and a few unrelated topics. The style and the printing are excellent and the sympathetic earnestness of the author, combine to make this little book a real contribution to the inexhaustible subject, Fact and Being of the Holy Spirit.

F. M. Powell

Church Music. By Isham E. Reynolds. The Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee. 1935. 121 pages.

This book has been written to meet the demand for "a simple study course book on church music in our Baptist Training Union Study Course." The author is well qualified to produce such a study, having for many years been director of the School of Music in Southwestern Baptist Theological Seminary. The book fits into the Church Activities course of the Senior B. Y. P. U. In simple but worthy fashion Mr. Reynolds deals with the place of music in religion and in the church. He then provides valuable instruction concerning church music leadership, church music programs, the choir, church music forms, and physical equipment for church music. The concluding chapter on "Music in the Sunday-school and the Baptist Training Union," is especially stimulating and valuable. The use of this handbook ought to do much to elevate the standard of

music in our churches. It fills a long-felt need, and will be welcomed by pastors and young people's leaders as one of the most valuable additions to the Training Union study course.

G. S. Dobbins

Bible Light on Everyday Problems. By Marie Lemoine Harrison. Revell Company, New York. 247 pages. Price $2.35.

As stated by the author, the aim of this book is to offer help in turning the leaves of the Bible for those to whom it might remain closed and sealed to encourage them to seek in the Bible for guidance for every day life, and to make it a simple thing for this guidance to be found. One finds here appropriate Scriptures bearing on numerous phases of human experience sympathetically and helpfully interpreted and applied. The book will serve its purpose as a work on devotions and daily meditations. It professes to come out of the writer's experience and will thereby commend itself to others at vital points in the business of living.

J. McKee Adams

"Thus Pray Ye." By James I. Vance, D.D., LL.D. Fleming H. Revell Company, 158 Fifth Avenue, New York. 1935. 90 pages. Price $1.00.

Dr. Vance, veteran minister and preacher, is widely known and loved for his ability to make the gospel message real and personal. This small volume contains a series of studies of the "Lord's Prayer," in which the author takes of the significant phrases of this greatest of all prayers and develops it into a discourse with heart-searching power. Each chapter is a sermon, stimulating and gripping, and the preacher who reads it will straightway want to preach on the subject himself. Dr. Vance's thesis is that the Lord's

Prayer is an outline map of the continent of prayer, and that by means of its guidance one who prays intelligently and with spiritual insight may traverse all the main highways which prayer should follow. The reader's own prayer life will be deepened and enriched by the reading of this book.

G. S. Dobbins

Love Looks at Death. By Douglass Scarborough McDaniel. Broadman Press, Nashville, Tenn. 103 pages. 1935. Price $1.00.

Mrs. McDaniel will be recalled as the widow of the late George W. McDaniel, pastor for many years of the First Baptist Church of Richmond, Virginia, and one time president of the Southern Baptist Convention. The writer of these devotional essays has looked at death through the eyes of Christ, and with tenderness born of experience and insight that has come from much companionship with the Master, she guides the reader into the Holy Place where she herself has stood, and strips the ugly mask from the face of death and reveals it to be as the shining face of an angel. Here is a little book that one will want to treasure, and to send to those who are passing through the valley of the shadow, to whom these messages will be a light to guide them out of the shadow into the sunlight. The pastor, so frequently called upon to bring a message of comfort in the hour of death, will find much helpfulness in these simple but beautiful meditations. G. S. Dobbins

II. MISSIONS AND HISTORY

Southern Baptist Handbook, 1935. By Dr. E. P. Alldredge, Baptist Sunday School Board, Nashville. 422 pages. Price 50 cents.

To those who have had the prescience to get the other Handbooks compiled by Dr. Alldredge, it is enough simply to say that the 1935 edition has been issued; and here it is! Over four hundred pages of reports, statistics, facts, figures, comparisons, information, tabulations, percentages, inspiration, suggestion, and what have you? Well the gang's *all* here in this handbook. Get it, get it now, read it and weep, often, but don't "just cry it out." Come in, the water's fine, and while a thousand of your weaknesses are recorded, yet ten thousand "avenues of escape" are provided—so, Southern Baptist man, whosoever thou art, thou are without excuse! Thanks to Dr. Alldredge and the Sunday School Board, this thesaurus of information, this library of vital facts, can be had for fifty cents (one-half dollar, if you please!) Hats off to the King of Statistics.

F. M. Powell

Things That Are Caesars. The Genesis of the German Church Conflict. By Paul B. Means. Round Table Press, New York, 1935. 288 pages. Price $2.50.

Here is a book for the times. Everyone is interested in Germany, and there is no more important or complicated phase of the present situation there than the conflict between the church and the Nazi State. Only a few in the United States who are interested in studying modern Germany have been privileged to visit the country since Herr Hitler came into power. For the great multitude who must be content with study from a long range books are indis-

pensable. Newspaper accounts and magazine articles are too often colored by prejudice, or conditioned by a second-hand or superficial knowledge. But books written by capable and conscientious students who have gathered their data from first-hand study over an extended period of residence in Germany are more likely to be reliable as to the presentation of facts, and unbiased as to interpretation. This is a reliable treatment of the subject. It is a discriminating interpretation of the present religious situation in Germany. However, it is not quite what the statement on the publisher's jacket claims for it: "This brilliant book seeks out the source of the fierce strength which has flooded into the Christian church in Germany since Hitler raised his hand against it. All other organized bodies in the German Republic vanished. The church alone refuses to be conquered." Instead of seeking out the source of the strength of the Christian church in Germany it rather traces the points of weakness in the church back to certain crises in the recent history of Germany. And for that it is probably a more valuable study than it would have been had the author devoted himself to an effort to emphasize the strength of the church.

The chief virtue of this book is its historical approach. It is patent that no one can understand thoroughly the conflict of forces there without knowing something of the origin and development of each force or factor in its own way. The author has given a thorough treatment and yet he has not burdened the reader with unnecessary details. The reader is not lost in by-paths, as is so often the case in historical studies, but is kept in sight of the main subject all the while. There are many streams of influence that have contributed to the picture in post-war Germany. Political parties have developed rapidly, the rise of Hitler has been phenomenal, religions views have undergone swift changes, youth movements have developed, a rapidly chrystallizing nationalism has changed the whole picture. The author treats here of all these important movements and forces,

and shows how they have converged under the present totalitarian state. It isn't a situation that is easily understood, but because it is of such tremendous importance not only for Germany but for Europe, and perhaps the rest of the world, one turns to a book of this sort conscious that he is reading one of the great dramas of history.

The reader will be impressed anew with the fact that many mistakes have been made by Christian people in the name of the church. That does not lead us to despair, but rather to see that the sources of the strength of the church must be great to enable her to weather the terrific storms of history in spite of the mistakes that have been made. Surely Christians in the United States will learn from the tragic experience of Christian Germany (as well as from the experiences of the Christian church in Russia, Mexico, Spain, and other countries) and build their religious thinking and conduct upon the basis of a spiritual conception of the Christian religion that embraces the whole of life and fosters the true enrichment of the life of every believer, not only in his relations with his God but also in his relations with his fellow man. For one who would understand the present religious situation in Germany this book is of great value.

H. W. Tribble

Four Patterns of Revolution. By Ethan Colton. The Association Press. Price $2.50.

This book is a straight forward story in simple non-technical language of the four systems competing for control in the Western World—Russian Communism, Italian Fascism, German Naziism, and the American New Deal. It is the product of extensive and careful investigation and impresses one with its fairness as it measures the strength and weakness, the good and the bad in each one of these great revolutionary movements. The principles and policies

together with their implications are clearly set forth. Concerning the Russian proposal for total disarmament, for example, the author says, "What could better further the revolutionary plans than to have the protective military forces of the 'enemy' States dissolved? It would clear the way for the scheduled revolutionary uprising of the working class. No Russian Party or Soviet leader by a single word has ever renounced revolution throughout the world, and by the class war method."

Written somewhat in the style of a good newspaper article the book is easily and quickly read, and its reading will repay those who desire to get a comparative description of the four great social movements.

J. B. WEATHERSPOON

The Furtherance of the Gospel. By Wm. Owen Carver. Baptist Sunday School Board, Nashville. 1935. 146 pages. Price, paper 40 cents; cloth 60 cents.

This is a new book in the study-course series now being fostered by the Sunday School Board. But it is not "just another study book on Missions." The master hand and the mission's heart of the author are evident in every sentence. This is not a "rehashing and condensing" of the many great pronouncements the author has made on this subject through the years but it is a fresh, pungent, sympathetic presentation of the missionary task and privilege.

Dr. Carver, always at his best when dealing with the subject of Missions, in the short compass of this little volume, and in clear, logical and available language, has given us the refind gold of a life time of research, reflection and application.

The book is divided for study into "Three Parts": each part also has three chapters. Part I. The Reason of Missions. 1. The Bible and Missions. 2. God and the Human Race.

3. Christ and Human Need. Part. II. The Conduct of Missions. 1. The Support of Missions. 2. The Administration of Missions. 3. The Work of Missions. Part III. The Message and Method of Missions. 1. The Unchanging Message. 2. The Changing Conditions. 3. Adjusting Methods. Each of the chapters is outlined, a further aid to the student; at the close is a select list of books for further study.

One wishes to read the entire book at a sitting, once it is begun. What a treat is in store for the thousands, young and old, of those who shall elect this book in their desire for the furtherance of the Gospel. How fitting that just now this volume is dedicated to "Dorothy," who before this is printed will be teaching English, learning Japanese and furthering the Gospel in "Beautiful Japan."

F. M. Powell

Winning the Border. By Una Roberts Lawrence, Home Mission Board, Southern Baptist Convention, Atlanta. 1935. 160 pages.

History descriptions and appraisal of "Baptist Missions among the Spanish-speaking peoples of the Border" of Mexico and the United States, is the purpose of this latest of Mrs. Lawrence's inspiring educational volumes. To say that Mrs. Lawrence is at her best is as high praise as any author could wish. That can be said without any reservation of this volume. A prodigious worker, a discerning student, an experienced and competent researcher with an encyclopedic memory and a rare gift for writing, the author has lifted this particular section of Baptist Home Missions to a place of first class interest and dignity.

"The Border Country" is described in the first chapter in its geographical and human ranges, its historic background and pattern of life. Also in this chapter quite properly we get condensed portrayals of Mexico's "long fight for freedom" and of the complicated "Modern Mexico."

The next two chapters present "the people of the border" and the "problems." Then we have the story account of "Baptists on the Border," and finally a chapter called "Winning the Border" gives the essential facts, tasks, forces and prospects of the work among these Mexican Americans.

W. O. CARVER

The Reconstruction of Religious Thought in Islam. By Sir Mohammad Iqbal. Oxford University Press, London: Humphrey Milford, 1934. 192 pages. $2.00.

The publishers tell us: "In this book the author attempts to reconstruct Muslim religious philosophy with due regard to the philosophical traditions of Islam and the more recent developments in the various domains of human knowledge. And the present movement is quite favourable for such an undertaking. Classical Physics has learned to criticize its own foundations. As a result of this criticism the kind of materialism which it originally necessitated is rapidly disappearing, and the day is not far off when Religion and Science may discover hitherto unsuspected mutual harmonies."

How successful the attempt is, will be a matter of judgment. The author is seeking to meet "a demand for a scientific form of religious knowledge" He undertook the task "at the request of the Madras Muslim Association" and delivered by lectures at the three chief Mohammedan scholastic centers in India.

His aim was "to reconstruct Muslim religious philosophy with due regard to the philosophical traditions of Islam and the more recent developments of human knowledge." This was an extremely difficult undertaking, probably an impossible one. At some points, at least, the structure produced can hardly be legitimately recognized as a 'recon-

struction' of Muslim philosophy, and even less is the result identifiable as Muslim religion.

Yet the work is able, learned and quite useful as a contribution to the study of changing factors in religions in modern life. W. O. CARVER

The Church, Community and State: A World Issue. By J. H. Oldham, with a Preface by William Adams Brown, and an Introduction by the Bishop of Chichester. Harper and Brothers, New York. 1935. 47 pages. Paper, price 35 cents.

At the initiative of the Federal Council, a representative committee was appointed some two years ago, by "The Universal Christian Council for Life and Work," to prepare a "rethinking" for the world conference of the churches on all questions relating to Church and State in a meeting to be held in 1937. This pamphlet is a sympathetic, practically unbiased, and wholly discriminating analysis of the problems and issues involved in such a report. If the committee appointed "goes into" its task along the lines here suggested, the world conference of churches, will have data to work upon that should bring real results.

Recent events in this country, as pointed out by Dr. Brown in the preface, make this subject a vital one for all American Christians. Every paragraph is replete with thought provoking suggestions. No one should be content to take the "Ostrich attitude" on subjects that involve, whether we will or no, every thinking Christian to-day. Here is an exceedingly valuable and suggestive discussion.

F. M. POWELL

III. BIBLICAL AND THEOLOGICAL

Personality and the Trinity. By John B. Champion, A.M., Th.D., Professor of Christian Doctrine, Eastern Baptist Theological Seminary. Fleming H. Revell Co., New York, 1935. 268 pages. Price $2.25.

This is indeed a timely book. With so many volumes being published just now on various aspects of the doctrine of God, it is more than fitting that we should have a new treatment of the Christian doctrine of the Trinity. It is of utmost importance that we understand the necessity for and meaning of the view of God that incorporates three persons in one essence.

Dr. Champion has made a timely approach to his study, using psychology and Christian experience as the primary basis and method rather than cold logic and abstract theology. It is this approach that makes the book both interesting and worthwhile. It is not to be expected that every reader will agree with the author in every phase of his use of psychology, but everyone will be helped by the study. Many will not agree with him in his belittling of self-consciousness and eliminating it from the conception of God. He is consistent throughout in so doing, but the resultant view is perhaps a little weaker than it would have been had he recognized a lofty importance of self-consciousness from the standpoint of redemptive righteousness. To call attention to this as a possible score for difference of opinion is not to indicate that the book is weakened thereby, but to suggest that the reader may derive profit from matching his critical study with that of the author in a sincere effort to understand more thoroughly this great doctrine.

In all fairness it must be said that Dr. Champion has given us a thorough doctrinal treatise. He has organized his material according to a simple pattern that makes his

book especially suitable for study in broken doses. The chapters are generally short, and a clear analysis is given at the beginning of each chapter. Every Christian student will do well to get this book and study it thoroughly. The doctrine of the Trinity is probably the most difficult of all the problems of our Christian faith, but there is no other belief that is more fundamental or, seen from the viewpoint of Christian experience, more necessary. H. W. TRIBBLE

A God-Centered Faith. Studies in the Reformed Faith. By Hugh Thomas Kerr., D.D., Pastor, Shadyside Presbyterian Church, Pittsburgh, Pa. Fleming H. Revell Co. 189 pages. 1935. Price $1.75.

This volume contains the Stone Lectures at Princeton for 1953. The theme throughout is a defense of the faith that is common to the Presbyterian and Reformed churches. At the beginning of the first lecture the author quite frankly states his purpose. "We shall not attain unto the glorious church" by whittling away at the New Testament in an effort to reduce all doctrine to a lowest common denominator. We shall make no progress by seeking the minimum of those things which we most surely believe. "The strength of the church that is to be, will be revealed when all branches of the church bring all their glory and honor into it." "This, then, is the question to which we seek the answer: What have the Reformed Churches, holding the Presbyterian system, to contribute to this Church glorious?" "In other words, What testimony has Presbyterianism to bear to the total truth of the Gospel?"

Appealing frequently to the reformers, especially Calvin, Dr. Kerr seeks to show that the Presbyterian faith is rooted in the essentials of the Gospel and faithful to the central teachings of the New Testament. Every page abounds in quotations and citations, with full documentation given by chapters. Every Presbyterian should be interested in studying this book in order to become better informed concerning

his faith. Other evangelical Christians will also be interested in it, in order that they might possess a more sympathetic understanding of the Presbyterian interpretation of the Gospel. Calvinism is broader than any one denomination. It is a deep current in the great stream of Christian thinking that has added unmeasured strength to the faith of multitudes of Christians.

The subjects of the five lectures are: The Evangelical Experience; God: The Eternal Reality; The Church of The Living God; The Worship of The Reformed Churches; Sovereignty and Social Justice. H. W. TRIBBLE

Sacred Sites and Ways. By Gustaf Dalman, D.D. Authorized translation by Paul P. Levertoff, D.D. The Macmillan Company, New York. 398 pages. 25 maps and charts. Price $3.50.

The distinguished Professor of Theology at the University of Greifswalds makes here a genuine contribution to Biblical literature. The work is characterized by great learning derived from intimate knowledge of the land, the literature of the Jewish people, church traditions, and the Gospels themselves. The reviewer has no hesitancy in commending this book as the most satisfactory work available for an authoritative study of the geographical and topographical setting of the Gospels. The orderly arrangement of the several discussions is one of the attractive features of the book, rendering it convenient not only for ready reference to specific sites but useful as a guide to pilgrims seeking to follow as nearly as possible in the footsteps of the Master. Of first rate importance, also, is the attractive style in which the author presents his observations on passages of Scripture and his discriminating use of tradition. It is expected that, in a work of this nature, the modern investigator will be largely dependent on early writers who have chronicled the results of personal visits, the accounts varying of course according to the temperament, credulity,

or discrimination of the writers, e.g. Jerome, the Bordeaux Pilgrim, Eusebius, Cyril of Jerusalem, Arculf, and others. All of these are of great value in the matter of determining sacred sites and ways, and of approximating conditions under which the ministry of Jesus and the disciples was fulfilled. But Dr. Dalman is no slave to his sources, primarily because of his own first-hand contact with places and conditions which he describes so attractively. Finally, attention should also be called to the use of *data* supplied by recent scientific investigation and made available through the Palestine Exploration Fund and other societies whose contributions in the field of Biblical archaeology, geography and topography have been of incalculable importance. Students of the Bible should secure this book and keep it for permanent reference. J. McKee Adams

The Venture of Belief. A Letter from N. S. D. to T. H. S., with Introduction by Samuel M. Shoemaker. New York. 1935. Fleming H. Revell Company. 54 pages. Price $1.00.

In this little volume all the essential features of the Oxford Group evangelism appear at their spiritual and intellectual best. A man manifestly of broad culture and education and capable in thinking has been drawn from the ranks of doubting superiority to the experience of realistic religion. He is guided to share his peace and power with a friend at least open-minded enough for correspondence.

While the author has the indifference, even opposition, to theology characteristic of the "Groupers" there is a very genuine theological implication in the whole discussion and frank, unargued avowal of basic Christian affirmations.

We can approve Shoemaker's words about the book, thus:

"This author has found a faith which gives coherence to life, and I think that this book is going to help others to find the same faith . . . . I need hardly say that the sin-

cerity of the book signs it from beginning to end, if not with his name, then with his life—and that is what matters.

"I cannot but hope that this book will be widely used, especially among those who need just such convincing proof that modern intellectuals need God, and can find Him."

W. O. Carver

The Modern Approach To The Old Testament. By Jewett C. Townsend. The Stratford Company Boston, Mass. 239 pages. $2.00 net.

As the title indicates this gifted author gives a modern approach to Bible matters. He does not have the reverence for the book that one should have who hopes to understand its messages. The attitude toward inspiration, authority, and divine purpose, leads him into a line of development that lacks much of being Christ's attitude.

His work has been done exceptionally well. He presents the facts in a fresh, clear, attractive, effective way. His conclusions are logically drawn and forcefully presented. The book is beautifully printed and attractively arranged. One feels, however, that it will fail to accomplish the good that such a volume should bring to men who will study.

Kyle M. Yates

Jeremiah Mighty Man of God. By Henry Orne Hiscox. Fleming H. Revell Company, New York. 94 pages. $1.00 net.

This book is different. It may not be worth much but it blazes a new trail. The author seeks to answer such questions as: "Where did he find the lost scion to the throne of David? Which of the twelve tribes of Israel were used of God in aiding Jeremiah in his life's work? When and where did Jeremiah die? Where is his grave, visited to-day,

after twenty-five hundred years by pilgrims and tourists from all over the world?"

He traces Jeremiah through Palestine, to Egypt and then to sunny Ireland where he is joyfully received by the ruling monarch. The ark of the covenant and Jacob's stone pillow are transported safely to Ireland. Any who want to trace such questions may be interested in the book.

KYLE M. YATES

Studies in Ephesians. By E. Y. Mullins, D.D., LL.D. The Sunday School Board of the S. B. C., Nashville. 1935. 144 pages. Price 60 cents.

Studies in Colossians. By E. Y. Mullins, D.D., LL.D. The Sunday School Board of the S. B. C., Nashville. 1935. 118 pages. Price 60 cents.

These two books are adaptations of Dr. Mullins' earlier works on Ephesians and Colossians (published by the Sunday School Board) to meet the requirements of the aim in space-limits of the Educational Department of the Sunday School Board. Dr. Mullins had the happy faculty of stating truths in forms and ways intelligible to the mass of men. These present volumes preserve the excellencies of the earlier books with remarkable fidelity to the whole.

W. HERSEY DAVIS

History and Interpretation in the Gospels. By Robert Henry Lightfoot, Fellow of New College, Dean Ireland's Professor of Exegesis in the University of Oxford. The Bampton Lectures, 1934. Harper and Bros. New York and London. Pp. XVII+225. $3.00.

In the first chapter Professor Lightfoot gives a brief survey of the history of New Testament Criticism. In the second chapter a clear and sympathetic account of the *Formgeschichte* method of studying the gospels. This method had its origin in Germany about fifteen years ago.

The two foremost exponents of this method are Dr. Martin Dibelins and Dr. Rudolph Bultman. In English the subject has been dealt with by Dr. A. J. Cadbury, Dr. F. Grant, Dr. Vincent Taylor, and Dr. B. S. Easton. Dr. B. L. Woolf made a translation (*From Tradition to Gospel*, 1934) of Dr. Dibelins' *Die Formgeschichte des Evangeliums*. The remaining chapters apply this method of study to the Gospel according to Mark. Writers of Formgeschichte school conclude that the gospels are literary constructions of disconnected stories with a historical basis religiously interpreted.

Professor Lightfoot has ably expounded and applied the new method. The exponents of the *Formgeschichte* method need to recognize its limitations and to see that it is not a key which will unlock every door. It has great value rightly used.

W. Hersey Davis

IV. PHILOSOPHY AND EDUCATION

Baptist Student Union Methods. By Frank H. Leavell. Published by the Sunday School Board of the Southern Baptist Convention. Nashville, Tennessee, 1935. 154 pages.

The Baptist Student Union, or "B. S. U." as it is familiarly known, has come to be one of the most important organizations in our Southern Baptist life, and one of the most valuable adjuncts to the work of our Baptist schools as well as Southern state universities. Mr. Leavell, through his long and untiring service, has lifted the work of the Student Union to a level of recognition by the leading educators of America. When he began his work more than a decade ago he entered an almost unexplored field. It became necessary for him to devise and develop methods which would be acceptable to wide variety of school situations. With amazing ability and versatility he and his colleagues have met the need of the modern college campus.

providing an agency of correlation and guidance of the Christian activities of college students that has yielded fruit in their spiritual lives beyond all estimation.

The movement inaugurated by Mr. Leavell has grown to such proportions that Christian colleges and state universities throughout the South have co-operated in securing student secretaries whose work has been carried on in accordance with the principles and plans worked out by Mr. Leavell and his associates. In 1927 a book of B. S. U. methods was issued under the title *The Baptist Student Union.* This edition is a revision of the former book. Mr. Leavell points out that progress in the work of Southern Baptists with and among college students has been rapid and transforming, hence the necessity for this revision of methods. "This text, like the one preceding it, is based strictly upon actual work done and results accomplished. It is not, therefore, mere theory, nor is it experimental." The book is intended primarily as a handbook for B. S. U. leaders, and as such it will prove invaluable. The book has a wider range of usefulness, however, in that it gives an insight into the lives and needs of college students, who, after all, are not very different from other young people. Any pastor or other leader of youth will find much of interest and value in this brief volume. G. S. Dobbins

The Garment of the Living God. By James Young Simpson, M.A., D.Sc., D.Jur. F.R.S.E., Late Professor of Natural Science in New College, Edinburgh. With a Memoir by G. F. Barbour. New York, 1935. Charles Scribner's Sons. 281 pages. Price $2.75.

This volume contains "the Sprunt Lectures delivered in Richmond Theological Seminary in 1934" and are described in a sub-title as "Studies in the Relations of Science and Religion." They cover a rather wide range. They begin with a discussion of "The Dawn of Religion," when objective history is not possible. Anyone who questions the possibility

of one who is a thorough-going Christian evangelical accepting fully and frankly the general theory of evolution needs only to read this very scholarly chapter.

Does Science Leave Room for God?" is answered with ability and satisfying, duly authenticated affirmation.

"Nature Mysticism in the Old Testament" is handled with the fearlessness of one for whom the facts of history make better known the God of philosophy and experience.

In "Evolution and Ethics" Dr. Simpson deals with strength, fairness and sound reasoning with the doctrine of a universe in its "cosmic process" unfriendly to man as an ethical being. The form of his discussion is a critical review of Thomas Huxley's Romanes Lecture delivered in 1893, but reprinted as late as 1925.

Those who have read "*Man and the Attainment of Immortality*" will expect to find strong affirmation and support of the pledge and nature of "eternal life" from God in Christ, together with a very cautious optimism about the question whether any personality can permanently resist infinite unchanging love.

"The Unchanging Christ" is a briefer address that makes a fitting climax to a thoroughly modern series of lectures by a scientist of the first order who was at the same time a humble man of God. His death when only a little above sixty seems a great loss. W. O. Carver

V. MISCELLANEOUS

The Omi Brotherhood in Nippon. By Wm. Newell Vories, LL.D. The Omi Brotherhood Book Department, Omi-Hachiman, Nippon. 180 pages. Price $1.00.

This "brief history of 'The Omi Brotherhood' founded in 1905" is by the founder. For twenty-nine years it was named simply "The Omi Mission." It began and has continued an "independent" undertaking, but never one that interfered with or made more difficult the work of the "Board Missions." Its founder and still its leader is notably a friend of all missionaries and missions in Japan.

"In its brief history, it has grown from the microscopic effort of one 'foreign' teacher and a couple of his pupils to an organization of more than two hundred workers; its various industrial departments have made positive contributions to social betterment in Japan, in addition to earning the financial support of the entire enterprise; its efforts in Tuberculosis treatment, progressive Education, and Rural Evangelization have had international inference . . Moreover,—and this is the important part of this record,—the members of the ended Omi Mission, for all their reputed radicalism in methods, are conservative enough in their science to believe in some sort of 'conservation of energy' and in their religion to believe that death is not the end. On February 1, 1934, 'The Omi Mission ceased; but on February second began "The Omi Brotherhood." In his story of this work, Dr. Vories quite naturally discusses briefly, *en courrant,* the principles involved in this particular type of work, and some general missionary principles. One chapter is devoted to "mixed marriages," the author himself being most happily married after he was "a confirmed bachelor" to an independent thinking and acting Japanese lady of aristocratic, even royal, lineage. Together they have lived and

worked most successfully. The reviewer met both of them in Japan and heard much, only praiseful, of them and of their work.

This volume gives an important brief chapter in the Christian history in modern Japan. W. O. CARVER

The Dangerous Age in Man. By Chester Telton Stone, M.D. The Macmillan Co. 1935. 105 pages. Price $1.75.

This is a treatise on the Prostate Gland by a physician who is equipped by training and practice to discuss the subject technically and popularly. The cover page has such a succinct word as to the aim of the volume that one quotes from it as follows:

"Despite the modern trend away from secretiveness and ignorance there still are many facts pertaining to man's physical and mental well-being that have been neglected. The prostate gland remains an unexplored country to the layman who little realizes that it is this gland which plays such an important role in middle and later life.

The author believes this stage in life can be comfortably passed by those who avail themselves of the information contained in this book—seeking, of course, medical care when necessary."

There are thirteen chapters, freed as far as possible from technical language, setting forth what the author believes every man forty years and onward should know. 1. "When is a Man Old?" 2. "The Male Organs of Generation." 3. "Prostatitis and Allied Conditions." 4. "Enlarged Prostate." 5. "The Prostate and Infection." 6. "Sexual Life and the Prostate." 7. "Seminal Vesiculitis." 8. "Prevention of Prostatism." 9. "Speaking of Operations." 10. "Prostatism Without the Prostate." 11. "Diet and Sleep." 12. Psychic and Physical Harmony." 13. "A Word to Wives."

There is a delicacy of touch and a sympathetic treatment that commends this valuable work to the layman as well as the physician. F. M. POWELL

Stop-Light. By W. L. Poteat. The Broadman Press, Nashville. Price 75 cents.

In eighty pages Dr. Poteat has packed a wealth of information and argument concerning alcohol. As its title suggests the volume is indeed a stop-light on beverage alcohol. There are four chapters and a brief "conclusion," as follows: 1. Whence Come It? (A Bit of History); 2. What Is It? (A Bit of Chemistry); 3. What Does It? (A Bit of Physiology); 4. What Do We ?(A Bit of Government).

Dr. Poteat is known around the globe as a great Christian teacher of science. The people of his own state know him as a great advocate and tireless worker for Prohibition. And he has rendered in this little volume an invaluable service to the general public in making available a store of teaching material. This one little book if taught over a period of a few years in the homes and schools of America would effect the return of Prohibition. For their own personal guidance in the matter of drink the young men and women of the land ought to have the truths of this book brought to their attention. J. B. WEATHERSPOON

The College of the Apostles. By Dr. James I. Vance. Fleming H. Revell Co., 1935. 160 pages. Price $1.00.

This is an entirely new edition of Dr. Vance's former book on "The Twelve Apostles," the original plates of which were burned up some years ago. This is neither a technical nor critical study. It is largely devotional, psychological and inspirational. Some salient feature or characteristic of each of the apostles is seized upon, and in the incisive, vivid, and "fine feeling" way of the author, made to live and glow in a new manner.

The apostles are discussed in contrasts—in six groups of two to each group—as they seem to have been sent out by Christ for their first trial at real Christian work. The thesis is that the two in each group complement and supplement

each other. One feels, sometimes, that the differing characteristics selected are "strained," yet the discussion which follows is "rich and racy" whether it fits a given apostle or not.

It is an interesting book throughout. One reads it at any part with delight. One feels the firm hand, the warm heart and the deepening mind of the author, who for years has increasingly blessed a widening circle of those who have come under his gracious, Christian ministry.

F. M. Powell

A Manual of Excavation in the Near East. By W. F. Bade, Director of the Palestine Institute of Archaeology. Berkeley, California. University of California Press, Berkeley. 81 pages. With approximate illustrations and charts. Price $1.50.

Through several difficult seasons Professor Bade, director of the Pacific School of Religion Expedition, has been laboring at Tell en Nasbeh, seven miles north of Jerusalem on the Nablus road. In view of the several "finds" at this place, some of which are described, particularly the seal of Jaazaniah, Professor Bade believes that Tell en Nasbeh is identical with Mizpah of the Old Testament. This within itself would make the book extremely interesting, but its chief point of excellence is found in the presentation of scientific methods employed by the excavators in uncovering the ancient civilizations. This work will prove itself very valuable to the serious student of archaeology, not only in the matter of familiarizing himself with the technical nomenclature and modern methods of research, but will produce a more sympathetic understanding of the innumerable problems confronting the excavators in the accomplishment of their work. While the book makes no claim to exhaustive treatment, it will be received with thanks as an extremely helpful handbook in this fascinating field of investigation.

J. McKee Adams

Through Two Generations. By Bishop H. M. DuBose. Fleming H. Revell Company. 160 pages. $1.50 net.

Beginning with his earliest recollections on the Alabama farm and continuing to the present the good Bishop has opened for us the pages upon which the stirring scenes have been painted. Graphically, simply, beautifully he has told the story of the fascinating years. He has sought to interpret something of the life and thought contemporaneous with his own years. One opens the book to investigate and remains to read it to the last word. Out of the wisdom of seventy-seven years he speaks his words to ears that listen attentively. KYLE M. YATES

The Fine Art of Soul-Winning. By William Wistar Hamilton. Published by the Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee, 1935. 104 pages.

This book first appeared under the title, "Wisdom in Soul-Winning," and was one of a series of texts produced for the Department of Church Administration of the Sunday School Board. In its revised form it takes its place in the Baptist Adult Union Study Course. The revision has greatly improved the book. It has been made briefer, more easily grasped, and more teachable. All who know Dr. Hamilton, President of the Baptist Bible Institute, know his passion for souls and his power to present the gospel so attractively that the lost are won to the Saviour. In this book he gives the cream of his teaching as to how the Christian may become a successful soul-winner. A reading of the book makes deep the impression that soul-winning is the major responsibility and privilege of every Christian, and that any vital Christian may become a soul-winner who is willing to pay the price in life, study, effort. This will no doubt become one of the most popular of the new Adult Union Study Course texts. G. S. DOBBINS

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